THE MIRROR OF MARTYRS.

IN A SHORT VIEVV

lively expreſsing the force of *their Faith, the feruency of their Loue, the wiſedome of their Sayings, the patience of their Suffrings, &c.*

With their Prayers and preparation for their laſt farewell.

Whereunto is added two godly Letters written by M. BRADFORD, *full of ſweet conſolation for ſuch as are afflicted in conſcience.*

¶ They loued not their liues vnto the death. *Reuel.* 12. 11. *C. Cotton*

AT LONDON,

¶ Printed by *T. P.* for *Io: Budge*, and are to be ſold at his Shop at the great South doore of S. *Paules*, and at Brittaines Burſſe. *An.* 1613.

Deut. 15. 15.

¶ Remember that thou wast a bond-man in the Land of EGYPT: and that the Lord thy God redeemed thee.

Deut. 16. 3.

¶ Remember the day thou camest out of the Land of EGYPT, *all the dayes of thy life.*

TO ALL SVCH as from a true heart delight to see the mightie power of CHRIST magnified in his Martyrs, salvation.

Eare Christian Reader, who either wantest leisure to read, or abilitie to buye that rich and plentifull Storehouse of Storie, Doctrine, and

Comfort, the Acts and Monuments: penned by the most innocent hearted man of God, and true NATHANAELL, *Mr. IOHN FOXE: and yet knowing th'incomparable worth of the things contained therein, doest often wish thy selfe some of that pretious store for thy present vse, Loe here, a Mirror fetched thence, which how so euer in regard of the smalnesse, it cannot shew thee all; yet mayest thou here behold the choice of many memorable things, which will yeeld thee sound comfort, and profitable delight.*

Accept then (good Reader I praye thee in stead of the greater) this little Institution of a Christian Martyr, with the same mind with which

which it is now offered vnto thee, & vse it to the same ends for which it was at the first framed into this so small a Volume & if in reading the whole or any part therof, thou, or any of thine, doe reape but the least good; be thankefull therfore to thy good God, and helpe mee with thy prayers.

Thine ever in Christ,

C. C.

THE FAYTHFVLL *Soule, to her ſpouſe* CHRIST.

Cant. 6. 2. I Am my welbeloveds, & my welbeloved is mine.

Cant. 8. 6. Set me as a ſeale on thine heart, and as a ſignet vpon thine arme : for *Loue* is ſtrong as death : *Ielouſie* is cruell as the graue : the coles therof are fiery coles, and a vehement flame.

Verſe. 7. Much water cannot quench *Loue*, neither can the flouds drowne it : if a man ſhould giue all the ſubſtance of his houſe for *Loue*, they would greatlie contemne it.

A PREAMBLE *before the Booke.*

HAppy, happy, yea thrise, and everlastingly happy is that Soule which by Faith feeles it selfe handfasted vnto Christ! Thogh it meet with a prosperous estate in this world, it easily swels not: and if it meet with th'adverse things of the world, it easily quailes not. For it hath the word of Christ, and the Spirit of Christ

Christ residing and dwelling in it. Shee is not to learne in whome shee hath beleeued: neither can she ever be finally forced from beleeving. Bring her to triall, and proove whether of the two, *Christ* or *Belial* she will embrace; offer her Gold to forgoe CHRIST shee greatly contemns it: Let the mighty terrify with threats, she feares not their feare, nor is carefull vpon the perill of life, to giue them a direct answere: she regards not whippings; she dreads not rackings: vpon honorable conditions shee esteemes the prison a Pallace; fetters of iron, Ornaments of fine Gold: the darkest dungeon, a delightsome

ſome dwelling; rather then ſhee will violate the chaſtitie of her faith to CHRIST her onely Spouſe, ſhe will willingly endure headding and hanging; yea burning and broyling: In a word, nothing can be able to ſeparate this ſweet ſoule from that loue of GOD to her; which is in CHRIST Ieſus her Lord. Now the jmage of ſuch a ſoule who deſires to ſee, and by ſight thereof to be transformed into the ſame jmage: Let him often with a ſpirituall eye prie into this *Mirrour* of *Martyrs*, following: Where he ſhall behold their Faith victorious, their Hope liuely, their peace paſſing al vnderſtanding, their Ioy vnſpeaka-

ſpeakable and glorious: their Speach alwaies gracious, their prayers full of Fervor, their liues full of Beautie, their ends full of Honor: *This Honor ſhalbe to all the Saints.*

Revel. 7. 13.

WHat are these? And whēce come these?

Verse 14.

THese are they that came out of great tribulation, and haue washed their long white Robes in the blood of the Lambe.

Verse 15.

THerefore are they in the presence of the throne of God

God, and ſerue him day and night in his Temple, and hee that ſitteth on the throne will dwell among them.

Verſe 16.

THey ſhal hũger no more, neither thirſt any more, neither ſhall the ſunne light on them, neither heat.

Verſe 17.

FOr the Lambe which is in the midſt of the thron ſhal governe them, and ſhall lead them to the liuely fountaines of waters, and GOD ſhall wipe away all teares from their eies.

Revel. 14. 12.

HEere is the patience of Saints: heere are they that

that keepe the Commandements of God, and the Faith of Iesus.

Verse 13.

AND I heard a voyce from Heaven saying vnto mee, write, Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labours; and their works do follow them.

Psal. 116. 15.

PRecious in the sight of the Lord is the death of his Saints.

Psal.

Psal. 72. 14.

AND deare shall their bloud bee in his sight.

Reuel. 6. 10.

HOw long Lord, which art holy & true! doest thou not judge and auenge our bloud on thē that dwel on the earth?

Verse 11.

AND it was sayd vnto thē that they should rest for a little season, vntill their fellow seruants & their brethren that should bee killed euen as they were, were fulfilled.

The

TO

THE RIGHT

Noble and Vertuous Princesse, the Lady ELIZABETHS *Grace, Eldest daughter to our Soveraigne Lord King James.*

THat neither this poore and weake seruice which is heere to be offred to the Church of Christ, nor the memorie of his faithfull Martyrs which in this small Briefe I endevor to reviue, and celebrate, might bee the lesse esteemed of the good, or any way vilified of the bad, by comming abroad without the Patronage and protection of some person of Eminencie in the sayd Church: it was needfull for me most Noble

Lady, to make choyse of such a Patron as for Eminencie of place, and vertues, might haue large romth in the hearts of the former; and also whose sole authoritie might suffice to put to silence the ignorance of the foolish. All which meeting togeather in your Grace, my humble sute is, that through your Princely hands this poore *Mite* may now be cast into the Lords Treasurie. Wherein your Grace shall walke in her Royall stepps, who (though dead, yet now seemes to liue in you) by her sacred hands did first consecrate the larger volume, whence this Epitome is extracted, to the vse of the Church and people of God.

Qu: Eliz.

Be pleased then most Gratious Lady (for the matter belongeth vnto you) to receiue vnder your favorable protectiō this Mirrour or memorial of the Martyrs, who living, had the protection of Angels: and when the Lord shall haue performed to your Grace all

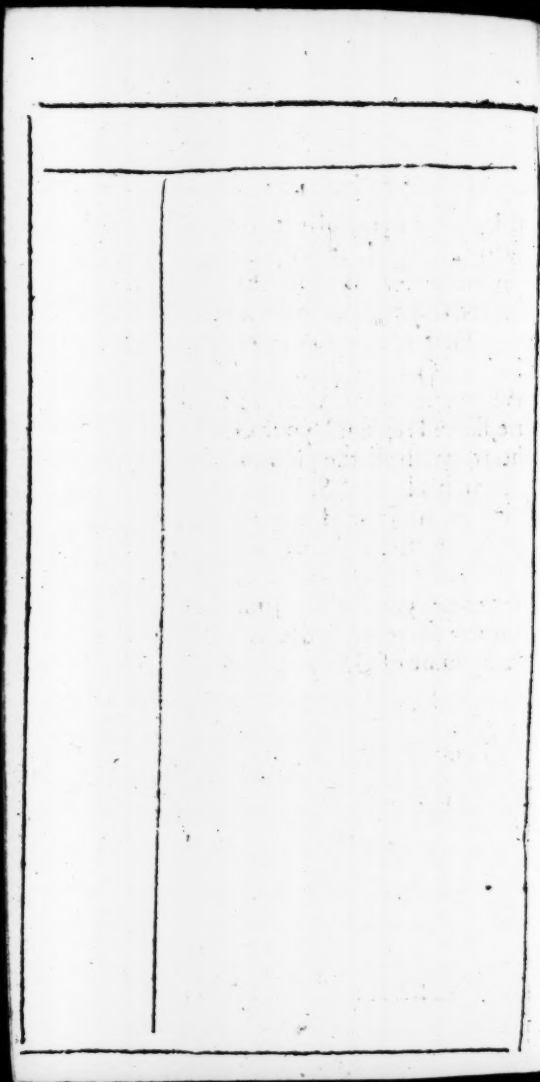
all the good that hee hath promiſed, and of all loyall hearts is earneſtly expected, it ſhall then bee no offence vnto your Princely mind that you haue ſo doone.

That great GOD who by his Omni-preſence filleth Heaven and Earth with his Glorie, fill and repleniſh your Graces heart with all the gifts and graces of his bleſſed Spirit; which may beautifie and adorne your perſon in the ſight of God and Man in this life: and hereafter Crowne you with immortall Glorie for ever and ever in his Kingdome of Glory, *Amen.*

Your Graces moſt humbly devoted

In all humble and dutifull affection,

CLEM: COTTON.



THE MIRROR OF the Martyrs.

¶ *In a short view liuely expressing and shewing the force of their Faith, the feruencie of their Loue, the wisedome of their Sayings, the patience of their Suffrings, their Constancy, Comforts, and sweet meditations in the middest of all their Conflicts.*

¶ With their Prayers and preparation for their last farewell.

Bishop Hooper.

THE Godly Bishop HOOPER being brought vnto the place

where he ſhould ſuffer, ſeeing a Pardon lying vpon a ſtoole to be tendered vnto him if he would recant, cryed to them that ſtood by, *If you loue my ſoule, away with it: If you loue my ſoule, away with it.*

A blind Boye being ſuffered to come vnto him (after much entreaty) to conferre with him: Mr. HOOPER hearing his talke, the water ſtood in his eyes: *Ah poore Boy ſayd he,* GOD *hath taken from thee the ſight of thy bodilie eyes, for what cauſe he beſt knoweth: but hee hath giuen thee another ſight much more pretious; for he hath endued thy ſoule with the eye of knowledge and faith.* GOD *giue thee grace that thou looſe not*

not that sight: for thē shouldst thou be blind both in body and Soule.

The day before his Martyrdome, he spent the most of the day in prayer, vnlesse any were licenced to speake with him, amongst the which Sr. *Anthony Kingston* was one: who being brought into his Chāber found him at prayer, and at the first view of him, burst foorth into teares. Mr. HOOPER at the first blush knew him not. Then sayd Sr ANTHONY why my Lord, know you not me, an old friend of yours, *Anthony Kingston?*

Yes Mr. *Kingston* I know you well sayd Mr. HOO-

PER and I am glad to see you in good health, & doe praise GOD for it.

KINGSTON, But I am sorie to see you in this case: for as I vnderstand, you are come hither to die: But alas consider that life is sweet, and death is bitter. Therefore seeing life may be had, desire to liue: for life hereafter may do good.

HOOPER. Indeed it is very true M. *Kingston* I am come hither to die, and to end this life heere; because I will not gainesay the former truth I haue heeretofore taught in this Diocesse amongst you: and I thanke you for your friendly counsaile, *though not so friendly as I could haue wished*

wished it. Life indeed is sweet, and death is bitter; but alas cõsider that the death to come is more bitter, and the life to come more sweet. Therefore for the desire & loue I haue to the one, & the feare and terror I haue of th'other, I do not so much regard this death, nor esteeme this life: but haue setled my selfe through the strength of Gods Spirit, patiently to passe through the torments and extremities of the fire now prepared for me; rather then to deny Gods word and truth.

The night before he suffred, his desire was to go to bed that night betimes, saiing, *that he had many things to thinke on:* and so did at 5 of the clock, and slept one

sleepe soundly, and bestowed the rest of the night after in prayer. Being got vp in the morning, hee desired that none should come vnto him, that hee might bee solitary till the hower of his death.

Bishop Ridley.

WOrthie Bishoppe RIDLEY going to his burning at *Oxford*, looking backe, espyed Mr. LATIMER coming after: to whome he sayd, *Oh be ye there? yea sayd Father* LATIMER, *haue after as fast as I can.* Being come to the stake, he ranne to Mr. LATIMER, imbraced him and kissed

kissed him, and as they that stood neere reported) comforted him, saying: *Bee of good comfort Brother; for* GOD *will either asswage the furie of the fire, or else strengthen vs to abide it.*

Being at the stake, he held vp both his hands to Heaven, and sayd: *Oh heauenly Father, I giue thee most heartie thankes, that thou hast called me to be a professor of thee euen vnto death.*

A Fagot being brought which was kindled with fire and laid downe at M. RIDLEYS feet, Father LATIMER spake on this manner to him: *Be of good comfort M.* RIDLEY, *and playe the man: wee shall by Gods grace light such a Candle this day in*

ENGLAND, *as I truſt ſhall neuer be put out.*

By reaſon the fire was ill made, M. RIDLEY continued long in his torments, in ſo much as he often cryed, *I cannot burne, I cannot burne: for Chriſts ſake let the fire come to mee: Lord haue mercie vpon mee: let the fire come to me, I cannot burne.*

M. Iohn Philpot.

THE valiant ſervant of Chriſt M. *Iohn Philpot* having the newes of his death brought him by one of the Sheriffes men, that hee muſt the next day bee burned at a ſtake, ſayd, *I am ready: God grant me ſtrength, and*

and a ioyfull reſurrection. And ſo went to his chamber and powred out his ſpirit vnto the Lord, giving him moſt heartie thankes, that had made him worthy to ſuffer for his truth.

As hee was entring into Smithfield, the paſſage was ſomewhat foule, and twoo Officers tooke him vp to beare him to the ſtake. Thē he ſayd *merilie, What? will ye make me a Pope? I am content to go to my iourneys end on foote.* But firſt comming into Smithfield, hee kneeled downe there, ſaying theſe words, *I will paye my vowes in thee O Smithfield.*

Iohn Bradford.

HOly BRADFORD having newes brought him in great haſte by the Keepers wife of the Counter, that hee ſhould be burned the next day, and that his Chayne was a buying: with that put off his Cap, and lifting vp his eyes to Heaven, ſaid: *I thanke God for it: I haue long looked for this time, and therefore it commeth not to me now ſodainlie; but as a thing expected euery houre, the Lord make me worthy thereof.* After which he went alone, and prayed ſecretly a long time.

A little before they carried

ried him from the Counter to Newgate, he made a notable prayer of his farewell, with ſuch plentie of teares, and aboundance of the ſpirit of praier, that it raviſhed the minds of the hearers.

Alſo when he ſhifted himſelfe with a cleane ſhirt that was made for his burning, hee made ſuch a prayer of the wedding Garment, that ſome there preſent ſo admired him, that their eies were no leſſe thorowly occupied in beholding him, thē their eares gaue place to the hearing of his prayers.

At his departing the chāber, hee made in like ſort a prayer, in which hee vehemently deſired of God that his wordes might not bee ſpoken

ſpoken in vaine.

¶ *His behauiour at his death.*

MR. *Bradford* cõming to the ſtake fell flat vpon his face, praying the ſpace of one minute of an hower, the Sheriffe willed him to make an end, becauſe the preſſe was great: at that word ſtanding vpon his feet, he tooke a Fagot in his hand and kiſſed it, and ſo likewiſe the Stake: ſo putting off his rayment, he went to the Stake holding vp his hands, and caſting vp his countenance to heaven, ſayd thus, *O* England, England, *repẽt thee of thy ſins, repent thee of thy ſins, &c.*

To

To the young man that ſuffered with him hee ſayd, *Be of good comfort Brother, for we ſhall haue a merry Supper with the Lord this night,* and ſpake no more wordes that any man heard, but jmbracing the Reeds, ſayd thus, *Straight is the way and narrow is the gate that leadeth vnto life eternall, and fewe there be that find it.*

M. William Tims.

William Tims being convented before *Bonner & Wincheſter*: *Tims* ſaid the Biſhops; thou haſt a good freſh ſpirit, it were well if thou had'ſt learning to thy ſpirit: *Yea my Lords* ſayd

ſayd TIMS, *and it were well alſo that as you bee Learned men; ſo yee had a good Spirit to your learning.*

Biſhop Latimer.

REuerend LATIMER writes thus to Biſhop RIDLEY, Lo Sir, I haue blotted your papers and play'd the foole egregiouſly: but ſo I thought it better, then not to fulfill your requeſt at this time. Pardon me, and pray for me: *pray for me, pray for me I ſay. For I am ſometimes ſo fearefull that I could creepe into a mouſe hole: Sometimes God doth viſit me againe with his Comforts. So he is comming and*

and going, comming and going; to teach me to know mine owne infirmitie, that I might thanke him who is worthy, leaſt I ſhould rob him of his glorie, as many doe, and almoſt all the world, fare yee well.

¶ *The 3 requeſts which Father Latimer was wont to make.*

THe firſt was, that as GOD had appointed him to be a preacher of his word; ſo alſo he would giue him grace to ſtand to his doctrine vnto the death, *and that he might giue his heart blood for the ſame.*

1 His blood violently guſhed out of his heart, at his burning at Oxford.

The ſecond was, that GOD of his mercie would reſtore

2

reſtore his Goſpell to England once againe: and theſe words *once againe, once againe*, hee did ſo inculcate and beat into the eares of the Lord, as though hee had ſeene god face to face, and would haue no nay.

3 His third requeſt was for the Lady ELIZABETH our late Soueraigne, whó in his prayer hee was wont to name, *& euen with teares begged of God, that ſhee might liue to be a comfort to this comfortleſſe Realme.*

Biſhop Ridley.

RIDLEY writes thus in a Letter to *Bradford*, wee looke euery day to be called

called on : I weene I am the weakeſt many waies of our company : and yet I thanke our Lord God and heauenly Father through Chriſt, *that ſince I heard of our deere Brother* ROGERS *departing, and his ſtout Confeſſion of* Chriſt *and his truth euen vnto death, mine heart bleſſed be God reioyced ſo in it, that ſince that time (I ſay) I neuer felt any lumpiſhneſſe nor heauineſſe of heart, as I grant I haue felt ſometimes before: O good Brother* Bradford *bleſſed bee God for thee, and bleſſed be the time that euer I knew thee.*

M. Rog.

Iohn Rogers.

MAISTER ROGERS that Morning hee ſhould be burned, being in a ſound ſleepe, was hardly awaked with much ſhogging, whē the keepers wife came ſodainely vp to giue him warning of his burning. At length beeing awaked, and bid to make haſt, *Nay then ſayd hee, and if it be ſo, I ſhall not need to tye my points.*

The Sunday before hee ſuffred, hee dranke to M. HOOPER being then in a Chamber vnderneath him in Newgate, and bad them commend him to him, and to

to tell him, *that there was neuer little fellow would better sticke to a man, then he would sticke to him : supposing they should haue beene burned together.*

Laurence Saunders.

MR. SAVNDERS at the time of his first examination before STEVEN GARDINER, reporto his bed-fellow that lay with him the night following, that in the time of his examination, *he was so wonderfully comforted, that not onely in his spirit, but also in body hee receiued a certaine tast of that holy Communion of Saints; whilst a most pleasant*

ſant refreſhing iſſued from euery part and member of his body vnto the ſeat of the heart, and from thence did ebbe and flow to & fro vnto all the parts againe.

In a Letter to his Wife: *faine would this fleſh make ſtrange of that which the ſpirit doth imbrace. Oh Lord how loth is this loytring ſluggard to paſſe foorth into Gods path? It fancieth forſooth much feare of fraybugs? and were it not for the force of Faith, which pulleth it forwards by the raines of Gods moſt ſweet promiſe; and hope which pricketh on behind; great aduenture there would be of fainting by the way. But bleſſed & euerlaſtingly bleſſed be that heauenly Father of*

ours

ours, who in his Christ our sufficient Sauiour, hath vouchsafed to shine in our hearts by the light of his knowledge in the face of Iesus Christ.

His Wife comming to visit him in prison, was forbidden to enter the prison; by reason whereof the keeper tooke the little babe shee had in her armes and caried him to his Father. LAVRENCE SAVNDERS seeing him reioyced greatly, saying, *that hee esteemed more of such a boy, then if* 2000 pound *should be giuen him.* And to the standers by which praysed the goodlinesse of the child, he sayd, *what man fearing God, would not loose this life presently, rather then by preserving*

vingit heere, hee ſhould adiudge this boy to be a baſtard, and his wife an Whore, and him-ſelfe an Whoremonger, yea were there no other cauſe why a man of my eſtate ſhould looſe his life, yet who would not giue it to avouch this child to be legitimate, and his mariage to be lawfull and holy.

Beeing come to the ſtake where hee was burned, hee fell proſtrate to the groũd and prayed: And ryſing vppe againe, hee tooke the ſtake in his armes to which he ſhould be chained, and kiſſed it, ſaying, *Welcome the Croſſe of Chriſt: Welcome euerlaſting life.*

Robert

Robert Glouer Gen.

MR. GLOVER a day or twoo before hee ſhould bee burnt, felt his heart ſo lumpiſh and heavy, that hee found in himſelfe no aptnes nor willingneſſe to die, but rather a dulneſſe of Spirit full of much diſcomfort to beare the bitter Croſſe of Martyrdome ready now to bee layd vppon him: Whereupon, fearing in himſelfe leaſt the Lord had vtterly withdrawen his wonted favour from him; he made his moane to one AVGVSTINE BERNHERE his deere friend, ſignifying vnto

to him how earneſtly hee had praied vnto the Lord, and yet could receiue no motion nor ſence of any comfort from him.

To whome the ſayd *Auſten* anſwering, deſired him patiētly to waite the Lords leiſure, howſoeuer his preſent feeling was; and to play the man, nothing doubting but the Lord in due ſeaſon would ſatisfie his deſire with plentie of Conſolation, whereof hee ſayd hee was right certaine and ſure: and therefore deſired him whenſoeuer any feeling of GODS heauenly mercies ſhould begin to touch his heart, that hee would giue him ſome ſigne thereof.

The

The next day when the time of his Martyrdome was come, and as hee was going to the ſtake & come to the ſight of it, albeit all the night before prayjng for comfort and courage, hee felt no anſwere of his praier: ſodainely he was ſo mightily repleniſhed with the comfort of Gods holy Spirit and heavenly joies, that hee cried out clapping his hands to *Auſten* ſayjng theſe words, *hee is come* Auſten, *hee is come, hee is come*: and that with ſuch joy and alacritie as one ſeeming rather to bee riſen from ſome deadly danger to liberty of life, then as one paſſing out of this world by any paines of

death.

M. Iohn Lambart.

IOHN LAMBART having his nether parts consumed with fire, lifting vp such hands as hee had, and his fingers ends flaming with fire, cryed to the people, *None but Christ, None but Christ.*

Adam Damplip.

THIS good man beeing advertised by his keeper that his execution drew neere, was never seen to quaile, but was as merrie, and eate his supper that

that night as chearefully as ever hee did in all his life; at which his keeper and the reſt of the priſoners wondring, asked him how hee could take ſuch newes ſo chearefully: *Ah my Maiſters ſayth he, doe yee thinke I haue beene thus long Gods priſoner in the Marſhalſey, and haue not yet learned to die? Yes, yes, I doubt not but God will ſtrengthen me therein.*

Kerby Martyr.

ONE KERBY beeing councelled by M. WINKFIELD to pittie himſelfe, and to take no more vppon him then hee

ſhould bee able to performe: the fire ſaith hee is hot, the terrour is great, the paine wilbe extreame, and life is ſweet. To whom KERBY anſwered, *M. WINKFIELD be at my burning, and you ſhall ſay, there ſtandeth a Chriſtian Souldier in the fire. For I know that Fire, and Water, Sword, and all other things are in the hãds of God, who will ſuffer no more to bee layd vppon vs then hee will giue ſtrength to beare.*

Thomas Bilney.

MR. THOMAS BILNEY beeing put in mind, that though the fire which he ſhould ſuffer the

next

next day should be of great heat vnto his body, yet the comfort of GODS spirit should coole it to his euerlasting comfort and refreshing: At those words putting his finger towards the flame of the candle thē burning before them (as also hee diuers times did) and feeling the heat thereof, *O sayd hee I feele by experience and haue knowne it long by Philosophy, that fire by gods ordinance is naturally hot, but yet I am perswaded by Gods holy word, and by th'experience of some spoken of in the same, that in the flame they felt no heat, and in the fire they felt no consumption: And I constantly beleeue, that howsoeuer the stubble of this my bo-*

dy ſhalbe waſted by it, yet my Soule and Spirit ſhall be purged thereby. A paine for the time: after which notwithſtanding followeth vnſpeakeable Ioy. And then entreated notably vpon the firſt and ſecond verſes of the 43 Chap. of *Iſaias*, which ſentēces for the joy & cōfort ſome of his friends tooke in them, cauſed them to be faire written out; the comfort whereof they left not to their dyjng day. The ſayd BILNEY beeing viſited by certain of his frieds the night before he ſuffred, they found him eating an Alebrew with ſuch a cherefull heart and quiet minde, as made them wonder thereat, ſayjng, they were not

not a little glad to see him at that time so cheerefully to refresh himselfe. To whome hee made this answere, *Oh sayd he, I follow the example of the Husbandmen in the Countrie, who having a ruinous house to dwell in, doe yet bestow cost as long as they remaine in it, to vphold the same: And so do I now with this ruinous house of my body; refreshing the same as you see, with these good creatures of God.*

Iames Baynam.

THis BAYNAM as hee stood at the stake in the midst of the flaming fire, which fire had halfe

consumed his armes and his legges, hee was heard to speake these words, *O yee Papists. Behold yee looke for Miracles, and heere yee may see a Miracle: for in this fire I feele no more paine then if I were in a bed of down; but it is to me as sweet as a bed of Roses.*

An. 1525.

Henry Voes.

THe like speach I finde of a young man burnt at *Bruxels*, who when the fire was kindled at his feet, sayd, *me thinks you strew Roses under my feete.*

Hugh

Hugh Laverocke.

THis *Laverocke* a lame Creple, & IOHN APPRICE a blind man, being chained both of them to the ſtake; LAVEROCK caſting away his Crutch, and comforting his fellow Martyr, ſayd, *Be of good comfort my brother, for my L. of London is our good Phiſition, Hee will ſhortly cure vs both: thee of thy blindnes, and me of my lamenes ſo.*

William Hunter.

WILLIAM HVNTER apprētice of

the age of 19 yeares ſtanding at the ſtake, ſayd, *Son of God ſhine vppon me* : and jmediately the Son in the Element ſhone out of a darke cloud (for it was a glomie day) ſo full in his face, that hee was conſtrained to turne his face an other way. The ſayd WILLIAM HVNTER beeing brought downe from *London* to be burnt : remained by the way two dayes at *Burntwood*, whether his Father and Mother came to comfort him, who heartely deſired of GOD that hee might cõtinue in the good way hee had begun, vnto the end; and his mother ſayd vnto him, *that ſhee was glad ſhee was euer ſo happy as*

to beare ſuch a Sonne who could find in his heart to looſe his life for Chriſts ſake. Then ſaid WILLIAM to his mother: *For my little paine which I ſhall ſuffer which is alſo but for a moment, Chriſt hath promiſed me Mother* (ſaith he) *a Crowne of life. And may not you bee glad of that Mother?* With that his Mother kneeled downe on her knees, ſayjng, *I pray GOD ſtrengthen thee my Sonne vnto the end. And I thinke thee as well beſtowed as any Child that euer I bare.* At which words M. HIGBED (one that was then to ſuffer for the ſame cauſe) tooke her in his armes, ſayjng, I rejoyce much to ſee you in this mind, and you haue good

good cauſe ſo to doe.

Robert Samuel.

MR. ROBERT SAMVEL Miniſter, was kept in ſtreight priſon by the Biſhops Chancellor of NORVVICH: Wherein hee was chained boult vpright to a great poſt, in ſuch ſort, that ſtanding only on tip-toe, hee was faine to ſtay vp the whole poyſe of his body thereby. And to make amends, they added a far greater torment, keeping him without meat and drinke, whereby hee was miſerablie vexed with hunger and thirſt, ſaving that hee had allowed him every

every day 2 or 3 mouthfuls of bread and 3 ſpoonfuls of water, rather to reſerue him to further torment, then to preſerue his life. O the worthy conſtancy of the Martyr! O pitileſſe hearts of the Papiſts, worthy to be complained of before god & nature! O the wonderfull ſtrength of Chriſt in his Martyrs! How oft-times would hee haue drunke his owne water, but his body was ſo dryed vp with long emptines, that hee was not able to make water, no not ſo much as one drop.

Now after he had beene thus long famiſhed with hunger (ſee a ſtrange thing that happened to him, of which

which himſelfe was the reporter) he fell as it were into a ſlumber, at which time one clad all in white, ſeemed to ſtand before him: which miniſtred comfort vnto him, by theſe words, *Samuell, Samuell be of good cheare, and take a good heart vnto thee: for after this day, thou ſhalt never hunger nor thirſt:* Which thing came even to paſſe accordingly: for ſpeedily after hee was burned, and from the time till hee ſhould ſuffer he felt neither hunger nor thirſt.

Cut. Simpſon, Deacon.

CVtbert Sympſons patience was thus commended

mended by Biſhop *Boner*: ye ſee ſaith BONER what a perſonable man this is: & touching his patience, I ſay vnto you, that if hee were not an Hereticke, I would affirme that he were a man of the greateſt patience that ever yet came before me. For I tell you, hee hath been thrice racked in one day. Alſo in my houſe hee hath felt ſome ſorrow, and yet I never ſaw his patience broken.

The day before he was cõdẽned (being in the ſtockes in the Biſh: colehouſe) Cloney his keeper came in with the keyes about 9 of the clocke at night after his vſuall manner, to view his priſon, and to ſee whether all

all were preſent: who when he ſpied the ſayd *Cutbert* to be there, departed again, locking the dores after him.

Within 2 houres after at a 11 of the clocke towards midnight (whether awake or in a ſlumber I cannot ſay) hee heard one comming in, firſt opening the outward doore, then the ſecond, and after the third doore, and ſo looking in to the ſaid CVTBERT, having no Candle nor Linke that hee could ſee, but giving a brightnes and light moſt cofortable & joyfull to his heart, ſaying, *Ha*, vnto him; and departed away againe. Who it was hee could not tell. But this hee

hee declared 4 or 5 times with his owne mouth to one M. AVSTEN, to his wife, & THOMAS SAMPSON, besides many others in Newgate, a little before his death. At the sight whereof hee received such a joyfull comfort, that hee also expressed no little joy and solace in telling of it.

Iohn Rough.

MR. IOHN ROVGH Minister, having bin at the burning of one AVSTO in *Smithfield*, returning homeward mette M. FARRAR a Marchant of *Halifax*, who asked where hee had beene? I haue bin saith

saith he where I would not for one of mine eyes but I had bin. Where haue you been sayd M. FARRAR? Forsooth saith hee, *I haue been to learne the way.* And so told him the whole matter of the burning of AVSTO, where shortly after hee was burned himselfe.

D. Rowland Taylor.

MR. Doctor TAYLOR beeing come to *Chelmesford* in the way towards his Martyrdome, was receiued there of the Sheriffe of SVFFOLKE to conduct him to HADLEY to be burnt. At supper the Sheriffe of ESSEX labored

red him with might and maine to haue him returne to the vnitie of the Catholique Romiſh Church, affirming that that which he ſpake proceeded of a good heart & good will towards him, and therevpon drank to him: The Yeomen of the Guard alſo ſayd, vpon that condition M. Doctor we all drink to you. When they had all dranke, and the Cup was come to him, hee ſtayed a while as one ſtudyjng what anſwere hee might giue. At length he ſpake thus to them, M. Sheriffe, and my Maiſters all, I heartely thanke you of your good will. I haue given eare to your words. And to be plaine with you

I doe perceiue that I haue bin deceiued my ſelfe, and am like to deceiue a great many at HADLEY of their expectation. At which ſpeach they all reioyced, yea good M. Doctor ſayd the Sheriffe, it is the comfortableſt word you ſpake yet. Why ſhould yee caſt away your ſelfe in vaine, play a wiſe mans part, and I dare warrant you, you ſhall haue favour. And then they began to pray him to explaine his meaning further vnto them.

Then ſayd Doctor *Taylor*, I will tell you how I am deceiued my ſelfe, and how I thinke I ſhall deceiue a great many. *I am as you ſee a man that hath a great Carkaſſe,*

kasse which I though should haue beene buried in Hadley *Church-yard, had I dyed in my bed as I well hoped I should haue done: but therein I see I was deceiued: And there are a great many of Wormes in* Hadley *Church-yard that should haue had iolly feeding vppon this Carkasse, which they haue long looked for. But now I know wee bee deceiued, both I and they: for this Carkasse must be burnt to ashes, and so shall they loose their bait and feeding which they expected.*

The same Morning in which he was called vp by the Sheriffe to goe to his burning about 3 of the clocke in the morning, being sodainely awaked out of

of his ſound ſleepe, he ſate vp in his bed and putting on his Shirt, hee had theſe words; ſpeaking ſomewhat thicke after his accuſtomed manner, *Ah horſon theeues, ah horſon theeues, robbe God of his honor, robbe God of his honor.*

Beeing riſen and tyjng his points, he caſt his arms about a balke which was in the chamber between M. BRADFORDS bed and his, and claſping his hands about it; O M. BRADFORD ſayd he, *what a great ſwing ſhould I giue, if I were hanged?*

Beejng come within 2 miles of HADLEY, he deſired to light off his horſe to make water: Which done

done, hee lept and fecht a friske or twaine as men cómonly do in daunſing, why M. Doctor ſayd the Sheriffe, how doe ye now? well I thanke God M. Sheriffe ſayd he, never better, *for now I know I am almoſt at home, I lacke but 2 ſtiles to go ouer and I am euen at my Fathers houſe.* But M. Sheriffe, ſhall wee not goe through HADLEY? Yes, you ſhall ſayd the Sheriffe. Thē ſaid he, *O God I thanke thee that I ſhall yet once ere I dye ſee my flocke, whom thou Lord knoweſt I haue moſt deerely loued, & truly taught. Good Lord bleſſe them, and keepe thē ſtedfaſt in thy truth.*

At the time of his degrading by Biſhop *Boner*, beeing

bejng furniſhed fully with all his attire according to their ridiculous cuſtome, hee ſet his hands by his ſide walking vp and down, and ſayd : *How ſay ye now my Lord, am I not a goodly foole? How ſay ye my maiſters? If I were now in Cheap, ſhould I not haue boyes enough to laugh at theſe apiſh toyes, and toying trumperies?* when all his trinkets were taken from him, hee ſayd, good Lord deliver me from you: and gojng from them vp to his chamber, hee ſayd, *good Lord deliuer me from you, good Lord deliuer mee from you.*

Iohn

Iohn Leafe.

THis IOHN LEAFE a prentiſe to one HVMPHREY GAVVDY tallow Chandler, who was burned with M. IOHN BRADFORD, had 2 bils ſent him into the Counter in breadſtreet after his judgement, th'one containing a recantation, th'other his confeſſion: to know to which of them hee would ſubſcribe. Hearing firſt the bill of his recantation read vnto him, (becauſe hee could neither write nor read himſelfe) that hee refuſed: and when hee heard th'other read vnto him, which

hee liked well off, *in ſtead of a pen, he tooke a pinne, and ſo pricking his hand, ſprinkled the blood vppon the ſayd bill, willing the reader thereof to ſhew the Biſhop, that hee had ſealed the ſame with his blood already.*

Richard Woodman.

THe conflicts which *Richard Woodman* had with the feare of death, recorded in his owne words, as followeth.

Then 3 daies after, my Lord Chamberlain ſent 3 of his men to take mee, whoſe names were *Deane*, *Ieffrey*,, and *Frauncis*, I being at plough with my folkes,

folkes, right in the way as they were comming to my houſe, leaſt miſtruſting them of all other, came vnto them and asked them how they did. And they ſaid they arreſted me in the King and Queenes name, and that I muſt goe with them to my Lord Chamberlaine their Maiſter. Which words made my fleſh to tremble and quake in regard the thing was ſodaine. But I anſwered them, that I would goe with them. Yet I deſired them to go with me to my houſe that I might break my faſt, and put on ſome other geare: And they ſayd I ſhould. Then I remembred my ſelfe, ſaying in my

heart, *why am I thus afrayd? They can lay none euill to my charge, If they kill me for well doeing, I may thinke my ſelfe happy. I remembred how I was contented gladly to dye before, in that quarrell, and ſo haue continued euer ſince, and ſhould I now feare to die? God forbid I ſhould, for then were all my labour in vaine.* So by and by I was perſwaded I praiſe God, cõſidering it was but the frailtie of my fleſh which was loth to forgoe my wife, children, & goods: for I ſaw nothing but preſent death before mine eies. *And as ſoone as I was perſwaded in mine heart to die, I regarded nothing in this world, but was as merrie, glad, and ioyfull I praiſe God as euer*

I

I was. This battaile lasted but a quarter of an houre, but it was sharper for the time then death I dare say.

M. Glouer.

ROBERT GLOVER had a contrarie effect in his troubles, as his owne words testifye. After I came into prison sayth hee and had reposed my selfe a while, I wept for joy and gladnes my bellyfull, musing much of the great mercies of GOD, and as it were, saying thus vnto my selfe, *O Lord who am I, on whome thou should'st bestow thus thy great mercie, to bee numbred among thy Saints,*

which ſuffer for thy Goſpell ſake? And ſo beholding on the one ſide my jmperfection, vnablenes, ſinnefull miſerie, and vnworthines; and on th'other ſide the greatnes of Gods mercie, to be called to ſo high promotion, I was as it were amazed and overcome for a while with joy and gladnes, concluding thus with my ſelfe in mine heart, *O Lord thou ſheweſt power in weakenes, wiſedome in fooliſhnes, Mercie in ſinfulneſſe: who ſhall let thee to chooſe where and whom thou wilt? As I haue euer zealouſly loued the profeſſion of thy word, ſo haue I euer thought my ſelfe vnworthie to bee partaker of th'afflictions of the ſame.*

The

The ſame ROBERT GLOVER, at an other time was much diſcouraged by Satan, not to perſevere in his ſuffring, ſuggeſting to him his vnworthines to ſuffer for Chriſt and his Goſpell, but theſe his ſuggeſtions were thus repelled by him.

What were all thoſe whome GOD in former time choſe to be his witneſſes? were they not men ſubiect to ſinne and imperfection as other men bee? All wee ſayth Iohn *haue receiued of his fulnes. They were no bringers of any goodnes to GOD: they were altogether receiuers. They choſe not GOD firſt, but hee choſe them. They loued not GOD firſt, but hee loued them, yea,*

when they were enemies to him, and full of ſinne. Hee is and wilbe the ſame God ſtill. As rich in mercie, as mighty, as ready, as willing to forgiue ſinnes now without reſpect of perſons, as hee was then; and ſo wilbe to the worlds end, to all that call vppon him. It is no arrogancie, nor preſumption in any man to hurthen God with his promiſe, chalenging his ayd and aſſiſtance in all perils and daungers; Calling vpon him in the name of Chriſt, for whoſe ſake, whoſoeuer commeth to the Father, is ſure to receiue more then hee can wiſh or deſire.

I alſo anſwered the enemie on this manner: *I am a ſinner, and therefore vnworthy to be a Martyr. What then?*

then? must I deny GODS word, because I am a sinner; and not worthy to professe it? What bring I to passe in so dooing, but adding sinne to sinne? What is a greater sinne, then to deny the truth af Christs Gospell? I might also by the like reason, forbeare to doe any of GODS commaundements, when I am prouoked to pray, th'enemie may say vnto mee, thou art not worthy to pray, and therefore I shall not pray. I shall not forbeare to steale, &c. because I am not worthy to do any of GODS commaundements. These be delusiõs of the Deuill, which must be ouercome by continuance of prayer, and with the word of GOD applied according to the measure of euery mans gift.

George Wiſe-heart.

THis WISE-HEART a Scottiſhman (rightly ſo called in regard of that true wiſedome of the ſpirit wherewith his heart was filled,) beejng come to the place of execution, the hangman came vnto him vppon his knees, craving forgiuenelſe of him. To whome he anſwered, *come hether to me*: when hee was come nie him, hee kiſſed his checke, and ſayd, *loe here is a ſigne that I forgiue thee; my heart doe thine office. And by and by hee was put vpon the Gibbet and martyred.*

Walter

Walter Mill.

WALTER MILL a Scottiſh Miniſter beeing diſturbed in his praier in the time of his examination, having ended the ſame, ſayd; wee ought more to obay GOD then Men. I ſerue one more mightie, even th'omnipotent Lord. And where ye call me Sr. *Walter*, they vſually call mee WALTER, and not Sr. WALTER. *I haue beene one of the Popes Knights too long.*

Beejng threatned with the ſentence of death: I know I muſt die once ſaith he, and therefore as Chriſt ſayd

ſaid to *Iudas*, *Quod facis, fac citius. Ye ſhall know, that I will not recant the truth; for I am Corne, I am no Chaffe: I will not be blowne away with the wind, nor burſt with the flaile: I will abide both.*

Patrick Hamleton.

MR. *Patrick Hamleton* beejng in the fire, was heard by certaine faithfull men of credit then aliue, there to cite and appeale the black frier *campbell* that accuſed him, *to appeare before the high GOD as generall Iudge of all men, to anſwere to the innocency of his death, and whether his accuſation were iuſt or no, betweene that*

that and a certaine day of the next moneth which hee there named. Moreouer, by the ſame witneſſe it is teſtified, that the ſayd Fryer dyed immediately before the ſame day came, without remorſe of conſcience that hee had perſecuted the poore Innocent.

Robert Farrar.

BIſhop FARRAR being viſited of a Knights ſonne called RICHARD IONES a little before his death, the ſayd RICHARD ſeemed much to lament the painfulnes of the death he had to ſuffer. To whom the Biſhop anſwered, *that if hee ſaw him once to ſtree*

in

in the paines of his burning, he ſhould giue no credit to his doctrine. And as he ſayd, ſo he right well performed the ſame: *For ſo patiently hee ſtood, that hee neuer mooued, but euen as hee ſtood holding vp his ſtumps of his hands, ſo hee ſtill continued, till one* RICHARD GRAVELL *with a ſtaffe daſhed him vppon the head, and ſo ſtroke him downe into the fier.*

Rawlins Whight.

THis *Whight* a fiſherman, a very aged man in the Towne of *Cardiffe* in *Wales*, grew very expert in the Scriptures by the helpe of a

a little boy he had, beejng his owne Sonne, who dayly read the same, to him every night after supper, Sommer and Winter, and now and then some other good Booke. In which kind of vertuous exercise the old man had such delight and pleasure, that as it seemed, hee practised himselfe rather in the studie of the Scripture, then in the trade or Science which before time hee had vsed: so that RAVVLINS within few yeares, in the time of King EDVVARD, by the helpe of his little boy, as a speciall Minister no doubt appointed by GOD for that purpose, profited and went forward in such sort, that hee

hee was not onely able to resolue himselfe touching his former blindnes and ignorance (for by all likelihood hee was before King EDVVARDS dayes a Papist) but was also able to admonish and instruct others. So as when occasion serued, hee would go from one place to another visiting such as he had best hope in. And thus in that Countrey became a notable professor of the truth, beeing at all times and in all such places not without the helpe of his little boy. And to this his industrie GOD added to him a singular guift of memorie, so that by the benefit thereof hee could and would doe that

that in alleadging and rehearſing the text, which men of riper knowledge by their notes and other helps of memorie could hardly accompliſh. In ſo much that vpon alleadging ſome place of Scripture, hee was able very ofen to cite the Booke, the leafe, yea and the very ſentence: ſuch was the wonderfull worke of GOD in this ſimple and vnlearned Father.

In the daies of Queene MARIE it ſo fell out, that GOD called him not onely formerly to beleeue in him, but then to ſuffer for his ſake: in which his ſuffrings, the Lord endued him with inuincible cōſtācie, in ſo much as beeing conven-

convented before the Bi-
ſhop of *Landaffe*, The Bi-
ſhop would needs with his
company fall to prayer in
his Chappell, to ſee (as he
ſayd) if GOD would turne
the poore Mans heart:
which RAVVLINS hea-
ring, ſayd, now you deale
well my Lord, and like a
good Biſhop indeed. Go
to therefore my Lord, pray
you to your God, and I wil
pray to my GOD: I know
that my GOD will heare
my prayer, and performe
my deſire. By and by the
Biſhop and his men fell to
prayer. And RAVVLINS
turning him to a pewſome-
what neere, fell downe vp-
pon his knees; covering
his face with his hands.
Bejng

Bejng all riſen from praier: The Biſhop ſayd, now *Rawlins* how is it with thee? wil't thou revoke thine opinions, or no? Surely ſaid *Rawlins*; my Lord, *Rawlins you left mee*, and *Rawlins you find me, and by GOD'S* grace *Rawlins I will continue.*

The Biſhop ſeejng his prayers tooke none effect, was perſwaded by ſome about him (before hee read the ſentence) to haue a Maſſe, thinking that GOD would thereby worke ſome Miracle vpon the old man, when RAVVLINS heard the ſacring bell ring, (as the vſe is) hee roſe out of his place and came to the quier doore, and there ſtanding

ding a while turned himselfe to the people, speaking these words, *Good people, if there be any brethren amongst you, or at the least, if there bee but one brother amongst you, let that same one beare witnesse at the day of iudgement, that I bow not to this Idol,* meaning the host the Priest held over his head.

Hearing that the time of his burning drew neere, he sent to his wife willing her to provide him his *wedding garment*, in which he ment to be burned, meaning his Shirt. Beejng brought out of prison and seejng himselfe guarded with a great company of bils and gleaues, he sayd, *alas what needs*

needs all this adoe? I will not ſtart away by GODS grace: but with al my heart and mind I giue vnto GOD moſt hearty thanks that hath made mee worthy to abide all this for his holy names ſake.

At the ſight of his Wife and Children whome hee ſaw in the way as he went to be burnt, it ſo pierced his heart, that the teares trickled downe his cheekes: but ſodainely miſliking his infirmitie, he began to be angrie with himſelfe, and ſtriking himſelfe on the breſt with his hand, vſed theſe words, *Ah fleſh, ſtayeſt thou me ſo? would'ſt thou faine preuaile? well, I tell thee doe what thou canſt, thou ſhalt not by GODS grace get the victorie.*

victorie.

When hee came to the ſight of the ſtake, hee ſet himſelfe forwards very boldly, but in going towards it, he fell downe vpon his knees and kiſſed the ground, and in riſing againe, the earth a little ſticking vpon his noſe, he ſayd theſe words, *Earth vnto Earth, and duſt vnto duſt: thou art my Mother, and vnto thee ſhall I returne.* Then went hee cheerefully and very joyfully vnto the ſtake, ſetting his back cloſe vnto it, and when hee had ſtood there a while, caſting his eye vpon the *Reporter* of this hiſtorie, and calling him to him, ſayd, *I feele a great fighting betweene the*

fleſh

flesh and the Spirit, and the flesh would very faine get the masterie: And therefore I pray, if you see mee any thing tempted, hold vp but your finger to mee, and I trust I shall remember my selfe.

The reporter.

THere was obserued in this good Father going to his death, and standing at the stake, a wonderfull change in nature. For whereas hee was wont before to goe stooping, or rather croked through the infirmitie of age: and having a sadde countenance, and feeble complexion, & withall a feeble and soft voice and gesture: Now he went

went and ſtretched vp him ſelfe & bare withall a moſt pleaſant countenance, not without great courage, both in ſpeach and behauiour.

Thomas Spurdance.

THis SPVRDANCE being asked of the Biſh. when hee was at maſſe, and received the ceremonies of the Church, anſwered,

Neuer ſayd hee ſince I was borne.

No? ſayd the Biſhop, how old art thou?

He ſayd, I thinke forty.

Why, how vſed you your ſelfe 20 yeares agone ſayd the Biſhop?

As

as ye doe now, sayd hee.

And even now quoth the Bishop, he sayd, he vsed not the ceremonies since hee was borne.

No more I haue my Lord sayd hee, since I was borne againe. Iohn. 3.

Elizabeth Folkes.

ELIZABETH bejng examined if she beleeued not that Christs body was in the Sacrament Substantially, and really, *yes sayth she I beleeue it is a reall lye, and a substantiall lye indeed.*

Iulius Palmer.

PALMER ſhewing his vnmoueable conſtancy in ſtanding to the truth, and beejng now ready to yeeld vppe his life for the ſame truth, Sr. RICHARD ABRIDGES ſaid vnto him, well PALMER ſayth the Knight, I perceiue that one of vs two muſt bee damned, for wee be of 2 ſundrie faiths, and ſure I am there is but one Faith that leadeth to life and ſalvation.

Pal. *O ſir I hope that both of vs ſhalbe ſaved.*

Brid. How may that be PALMER?

Pal.

Pal. Very well ſir. *For as it hath pleaſed our Merciſull Saviour according to the Goſpels parable, to call me at the third houre of the day, even in my flowers, at the age of 24 yeares; even ſo I truſt hee hath called, and will call you at the 11 houre, in this your old age, and giue you everlaſting life for your portion.*

Brid. Saiſt thou ſo? well *Palmer*, well, I would I might haue thee but one moneth in mine houſe, I doubt not but I would cõvert thee, or thou ſhouldſt convert me.

Bradbegs Wife.

THis good woman had 2 children named *Patience* and *Charitie*. At the time of her condemnation ſhee told the Biſhop that if he would needes burne her, yet ſhee truſted hee would take and keepe *Patience* and *Charitie*, (meaning her two children) *Nay by the Fauth of my body ſayth the Biſhop will I not: I will meddle with neyther of them both.*

The Bi: of Dover.

M. Frith.

IOhn *Frith* after much trouble, bejng at length ſent

sent for to CROYDON from the tower to appeare before th'arthbishoppe of Canterbury, *Thomas Cranmer*, sitting there with other Bishops, to receiue his last doome; was earnestly laboured withall by one of his Gentlemen, and his Porter, who were the messengers that set him, to free himselfe out of the Bishops hands. For they greatly lamented FRITHS case; beejng sure if hee came to CROYDON he would bee cast away, such was his cóstancie: in regard whereof vppon *Bristow Cause*, the Gentleman plotted a way for FRITH to escape, and drew the porter to his part. In the end they acquaint-

Frith with their purpoſe, who with a ſmiling countenance made them this anſwere, *And is this the effect of your ſecret conſultation ſo long continued betweene you? Surely you haue loſt a great deale more time then this ere now: and ſo are yee like to doe at this time, for if you both ſhould leaue me heere alone, and ſhould goe tell the Biſhops that you had loſt* FRITH, *and that he had eſcaped away from you, I would ſurely follow you as faſt as I could, and would bring them newes of* Friths *finding. Do ye thinke (ſayd he) I am afrayd to declare mine opinion to the Biſhops of* England *in a manifeſt truth?*

Agnes

Agnes Bongeor.

THis deere Servant of Christ bejng condemned to be burned, had prepared her selfe to goe with her fellowe Martyrs to the stake, the same morning they went : but it was her happe of all the rest to bee kept backe, in regard her name was wrong written, to wit, *Agnes Boyer*, for *Agnes Bongeor* : What piteous moane this good woman made, how bitterly shee wept; what strãge thoughts came into her mind, how naked and desolate shee esteemed her selfe, into what plunge of dispaire &

care her poore Soule was caſt; it was lamentable to behold; becauſe ſhe went not with her fellows to giue her life in the defence of her Chriſt and his Goſpell, for of all things in the world ſhee leaſt expected this reſtraint. For that very Morning in which ſhee was kept backe from burning, ſhee had put on a ſmocke which ſhe had prepared onely for that purpoſe: and alſo having a little jnfant ſucking on her, ſhee likewiſe ſent it away to another nurſe; So little looked ſhe for life. Bejng in this great perplexitie of mind, a friend of hers came to her, demaunding of her whether ABRAHAMS obedience

bedience was accepted before GOD, for sacrificing his Sonne ISAAK, or in that hee would haue offred him, vnto which she made this answere, I know that *Abrahams* will before God was allowed for the deede, for he would haue done it, if the Angell of the Lord had not stay'd him: but I sayd shee am vnhappy, the Lord thinks mee not worthy of this dignitie, and therefore ABRAHAMS case and mine is not alike.

Friend. Why? you were resolved to goe with your company, if GOD had beene so pleased.

Agnes. Yes with all my heart, and for that I went not with them, it is my

chiefeſt griefe.

Friend. Deere ſiſter I pray thee conſider ABRAHAM and thy ſelfe well, & thou ſhalt ſee, thou nothing differeſt from him at all.

Agnes. Alas ſir, there is a farre greater matter in ABRAHAM then in me: for *Abraham* was tryed with the offring of his Child, but ſo am not I; our caſe therefore are not alike.

Friend. Good ſiſter weigh the matter jndifferently: *Abraham* I graunt would haue offred his owne Son: and haue not you done the like in your little ſucking babe, which you were content to part with? *But conſider that whereas* Abraham

ham *was commaunded but to offer his Sonne, you are heavy and perplexed becauſe you cannot offer your ſelfe; which goeth ſomewhat more neere you, then* Abrahams *obedience did, and therfore in Gods ſight and acceptation is aſſuredly no leſſe allowed.* After which talke between them ſhe began a little to ſtay her ſelfe, and gaue her ſelfe wholy to th'exerciſes of prayer, and reading, wherin ſhee found no little comfort, waiting for the time of her Martyrdome, which at length ſhe obtained.

Thomas

Thomas Hudſon Martyr.

SEaman, Carman, and *Hudſon*, beejng all three faſtened to the ſtake in a pit called the *Lolards* pit without Biſhops-gate in NORVVICH : HVDSON ſuddainely ſlippeth from vnder the chaine from his two fellowes, to the wonder of many, whereby aroſe much doubtfulnes in mens minds. But ſweet HVDSON felt not his Chriſt. He felt more in his heart and conſcience, then they could conceiue off. In the meane while his 2 copanions at the ſtake cried out to him to cõfort him, what

what they could : exhorting him in the bowels of Christ, to be of good comfort. But alas good soule hee was compassed (GOD knoweth) with great dolour and griefe of mind, not for his death, but for lacke of feeling the comfort of the holy ghost, the comforter. And therefore beeing very carefull, hee humbly fell on his knees praying vehemently and earnestly vnto the Lord, who at length according to his mercies of old sent comfort, and then rose he with great joy, as a man new changed even from death to life, saying, *Now I thank God I am strong and passe not what man can doe vnto mee.*

So

So went hee to the ſtake to his fellowes againe, who all ſuffred together moſt joyfully.

Roger Holland.

HOLLAND having leaue giuen him to ſpeake after ſentence pronounced by BONER Biſhop of LONDON, vttered theſe words. *I told you euen now that your authoritie was from God, and that by his ſufferance you doe theſe things: and now I tell you, God hath heard the prayers of his ſeruants, which hath beene powred out with teares for his afflicted Church which daily you perſecute, as now ye doo vs.*

But

But this I dare be bold in God to ſay, (which by his ſpirit I am mooued to ſpeake) that God will ſhorten your hand of cruelty, that for a time you ſhal not moleſt his Saints: and this ſhall you in ſhort time well perceiue my deere brethren to bee moſt true: for after this day in this place, ſhall there not be any by him (Boner *he meanes,*) *put to the tryall of fire and Faggot.* And after that day, was there never any that ſuffred in Smithfield for the teſtimonie of the Goſpell, God be thanked.

This was ſpoken in the Moneth of June 1558, and Q. Mary dyed Sep. following the 17.

WIlliam *Pickes* ſomewhat before his ap-

apprehenſion, went into his Garden and tooke with him a Bible of *Rogers* tranſlation, where hee ſitting with his face towards the South, reading on the ſaid Bible, ſuddenly fell downe vppon his Booke betweene 11 and 12 a clocke at noone, 4 drops of freſh blood, not knowing from whence they came. Then he ſeeing the ſame was ſore aſtoniſhed, and could by noe meanes learne from whence they ſhould fall: and wiping out one of the drops of blood with his finger, called his wife & ſaid, *In the vertue of God wife what me. neth this? Will the Lord haue 4 Sacr. fices? I ſee well enough the Lord will haue blood.*

blood. His will be done, and giue mee grace to abide the triall. Afterward hee looked dayly to be apprehended of the Papists, which came to passe accordingly.

Prests Wife.

ONe PRESTS Wife of *Exeter*, beeing asked of the Bishop whether she had an husband & childrē, or not, answered, *I haue an husband and Children, and I haue them not. So long as I was at libertie, I refused neither husband nor children: but standing heere as I doe in the cause of Christ and his truth, where I must either forsake Christ, or my husband, I am*

content

content to sticke onely to Christ my Spirituall Husband, and to forsake th'other.

Beeing oft-times offred money to relieue her necessities, shee would for the most part refuse it, saying, *That she was going to a Countrey, where Money beares no Masterie.*

Elizabeth Yong.

ELIZABETH YONG beeing committed to close prison, the keeper was charged by Doctor MARTIN in her hearing, to giue her one day bread & another day Water, to which shee made this answere, Sir, *If you take away my*

my meat, God I truſt will take away my hunger.

Iohn Cardmaker.

MR. CARDMAKER diſputing with one about the Real preſence, aſked the partie whether the Sacrament whereof he ſpake *had a beginning or no.* Which hee affirmed. The ſayd Mr. CARDMAKER thus inferred thereuppon: *If the Sacrament (ſayd hee) as you confeſſe haue a beginning and an ending, then it cannot be God: for GOD hath neither beginning nor ending,* and ſo willing him to note it well, hee departed from him.

Iohn

Iohn Bradford.

MR. BRADFORD beeing ſolicited by one PERCIVALL CRESVVEL to make ſute for him, after many words, ſaid.

Creſ. I pray you let me labor for you.

Brad. You may do what you will.

Creſ. But tell me, what ſute I ſhould make for you.

Brad. Forſooth that that you will doe, doe it not at my requeſt, for I deſire nothing at your hands. *If the Queene will giue me life, I will thanke her. If ſhe will baniſh*

wish me, I will thanke her. If shee will burne me, I will thanke her. If shee will condemne mee to perpetuall prison, I will thanke her.

¶ Out of a Letter of Bradfords, to Crãmer, Ridley, and Latimer.

THis day I thinke, or to morrow at the vttermost. *Hearty* HOOPER, *sincere* SAVNDERS, *and trusty* TAYLOR, *end their course, and receiue their Crowne. The next am I, which hourely looke for the porter to open mee the gates after them, to enter into the desired rest.*

Cran-

Cranmer Archbishop.

SVch was the patience & mildnes of that worthy Martyr *Thomas Cranmer* towards his enemies, that it was grown to a common proverb: *Doe my L. of* Canterbury *a shrewd turne, & thē you may be sure to haue him your friend for your labor, while you liue.*

Laurence Saunders.

¶ *Out of a Letter written to his wife.*

TO number the mercies of God vnto me in perticular,

ticular, were to number the drops of water which are in the Sea, the ſands on the ſhore, the ſtarres in the skie. O my deere wife, and ye the reſt of my friends, rejoyce with mee I ſay, rejoyce with thankſgiving for this my preſent promotion, in that I am made worthy to magnifie my God, not onely in my life by my ſlow mouth, & vncircumciſed lippes, bearing witnes vnto his truth: but alſo by my blood to ſeale the ſame to the glory of my GOD, and confirmation of his true church. *And as yet I teſtify vnto you, that the comfort of my ſweet Chriſt, doth driue from my fantaſie the feare of death. But if*

if my deere Husband Christ do for my tryall, leaue mee alone a little to my selfe, alas, I know in what case I shall bee then: but if for my proofe hee doe so, yet am I sure he will not be long or farre from mee. Though hee stand behind the wall and hide himselfe as Salomon sayth in his misticall song, yet will hee peepe in by a creest to see how I doe. Hee is a very tender hearted Ioseph: though he speke roughly to his brethren, and handle them hardly, yea & threaten greeuous bondage to his best beloved Beniamin: yet can hee not contain himselfe from weeping with vs, and vpon vs, with falling on our necks, and sweetly kissing vs. Such, such a brother is our Christ vnto all &c.

Out

¶ Out of another Letter to his wife.

WE be shortly to be dispatched hence to our good Christ, *Amen, Amen.* Wife, I would haue you to send mee my Shirt: you know wherevnto it is consecrated, let it be sowed downe on both sides, and not open. *O my heauenly Father looke vpon me in the face of thy Christ, or else I shall not bee able to abide thy countenance, such is my filthines. He will doe so, and therefore I will not be affrayd what sin, death, hell, and damnation, can do against me.*

¶ *Out of a Letter written to* M. ROBERT GLOVER *the ſame morning hee was burned.*

OH deare Brother, whome I loue in the Lord, being loved alſo of you in the Lord, be merrie and rejoyce for mee, now ready to goe vppe to that mine jnheritance, which I my ſelfe jndeede am moſt vnworthy of, but my deare Chriſt is worthy, who hath purchaſed the ſame for me with ſo deare a price. Oh wretched ſinner that I am, not thankfull vnto this my Father, who hath vouchſafed mee woorthy to bee a veſſell

vessell vnto his honour. *But O Lord, now accept my thankes, though they proceed out of a (not enough) circumcised heart.* Salute all that loue vs in the truth, Gods blessing bee with you alwayes, Amen. *Euen now towards the offring vp of a burnt Sacrifice. O my* CHRIST *helpe, or else I perish.*

Bishop Hooper.

¶ *Out of a Letter consolatory, which he writ to certain godly Brethren taken in* Bow *Church-yard at prayer, and layd in the Counter in Bread-streete.*

REmember what lookers on you haue to

ſee and behold you in your fight; God and all his holy Angels, who are ready alwaies to take you vp into Heaven, if you be ſlaine in his fight. Alſo you haue ſtanding at your backes all the multitude of the faithfull, who ſhal take courage, ſtrength, and deſire to follow ſuch noble and valiant Chriſtians as you be. Be not afrayd of your adverſaries: for he that is in you, is ſtronger then hee that is in them. Shrinke not although it be paine to you: your paines be not now ſo great, as hereafter your joyes ſhall bee. Read the comfortable Chapters to the *Rom.* 8 10. 15. *Heb.* 11. 12. And vppon your knees

knees thanke God that ever you were accounted worthy to ſuffer any thing for his names ſake. Read the ſecond of *Lukes* Goſpell, and there you ſhall ſee how the Sheapheards that watched vppon their Sheepe all night, as ſoone as they heard that Chriſt was borne at *Bethlem*, by & by they went to ſee him. They did not reaſon or debate with themſelues, who ſhould keepe the Wolfe from the ſheep in the mean time, but did as they were commanded, and committed their Sheepe vnto him, whoſe pleaſure they obayed. So let vs, now wee bee called, commit all other things to him that calleth

vs. *Hee will take heede that all things ſhall be well. He will helpe the Husband, hee will comfort the Wife. Hee will guide the Seruants, hee will keepe the houſe, hee will preſerue the goods. Yea, rather then faile, if it ſhould lye vndone, he will waſh the Diſhes, and rocke the Cradle. Caſt therefore all your care vppon him, for he careth for you.*

¶ *Out of another Letter of* Mr. HOOPERS *to his friends, perſwading them to conſtancy.*

IT was an eaſie thing to hold with Chriſt whiles the Prince and the World held with him, but now the world

world hateth him, it is the true tryal who be his. In the name and in the vertue thē of his holie ſpirit prepare your ſelues to adverſity & conſtancy. Let vs not run away when it is moſt time to fight. Remember none ſhall bee crowned but ſuch as fight manfully. *You muſt now turne all your cogitations from the perill you ſee : and marke the felicitie that followeth the perill : either victorie of your enemies in this World, or elſe a ſurrender for euer of your right in the inheritance to come. Beware of beholding to much the felicite or miſerie of this world : for the conſideration and too earneſt loue or feare of either of them draweth from God. Thinke with your*

ſelues: the felicitie of the world is good: but yet none otherwiſe then it ſtandeth with the fauor of God. It is to be kept: but yet ſo farre forth as by keeping of it wee looſe not God. It is good abiding and tarrying ſtill among our friends here: but yet ſo that we tarrie not therwithall in Gods diſpleaſure, and to dwell hereafter with Deuils in fire euerlaſting. There is nothing vnder God but may bee kept, ſo that God, being aboue all things we haue, be not loſt.

Of Aduerſity iudge the ſame. Long impriſonment is painfull, but yet libertie vppon euill conditions is more painfull. The priſons ſtincke: but yet not ſo much as ſweet houſes whereas the feare and true honour of God lacketh: loſſe of goods is great,

great, but losse of Gods grace and fauour is greater. I must bee alone and solitarie : it is better to bee alone and haue God with mee, then to bee in company with the wicked, and want his presence. I am a poore simple creature, and cannot tell how to answere before such a great sort of Noble and learned wen : it is better to make answere before the pompe and pride of wicked men, then to stand naked in the sight of all heaven and Earth, before the iust GOD at the latter day. I shall die then by the hands of the cruell man : hee is blessed that looseth his life full of miseries, and findeth the life of eternall ioyes. It is paine and griefe to depart from life and friends : but yet not so much as

depart from grace and Heauen it ſelfe. Felicitie nor aduerſitie then can apreare to be great, if it be wayed with the joyes or paine of the life to come.

¶ The laſt will and teſtament of Doctor *Rowland Taylor.*

I *Say to my wife, and to my Children: the Lord gaue you vnto mee, and the Lord hath taken me from you, and you from mee: bleſſed be the name of the Lord. I beleeue they are bleſſed that dye in the Lord. God careth for ſparrowes, and for the haires of our heads. I haue ever found him more faithfull and fauorable, then*

then is any Father or husband. Trust yee therefore in him by the meanes of our deere Saviour Christs merits: beleeue, loue, feare and obay him: pray to him, for hee hath promised to helpe. Count me not dead for I shall certainely liue, and never die. I goe before you, and you shall follow after to our long home. I goe to the rest of my childre *Susan, George, Ellen, Robert, Zacharie*: I haue bequeathed you to the onely omnipotent.

I say to my deare friends of HADLEY, and to all other which hau e heard me preach: that I depart hence with a quiet conscience, as touching my doctrine: for the which I pray you thanke God with mee,

me, for after my ſmall tallent, I haue declared to you thoſe leſſons I gathered out of Gods bleſſed booke the Bible. If I therefore or an Angell from Heaven ſhould preach vnto you any other Goſpell then that ye haue receiued, *Gods great curſe vppon that preacher.*

Beware for gods ſake that ye deny not God, neither decline from the woord of Faith, leaſt GOD decline from you, and ſo ye doe everlaſtingly periſh.

For Gods ſake beware of Poperie, for though it appeare to haue in it vnitie, yet the ſame is in vanitie, and Antichriſtianitie, and not in Chriſts faith and veritie.

Beware of the ſin againſt the

the holy Ghoſt, now after ſuch a light opened ſo plainlie and ſimplie, truelie, thorowlie, and generally to all *England*.

The Lord grant all men his good and holy ſpirit, increaſe of his wiſdome, contemning this wicked world, heartie deſire to bee with God & the heavenly company, through Ieſus Chriſt our onely Mediatour, advocate, righteouſnes, life, ſanctification, and onelie hope. Amen, Amen, pray, pray.

Rowland Taylor, departing hence in ſure hope without all doubting of eternall ſalvation, I thanke God my heavenly father through

through his Sonne Ieſus Chriſt my certaine Sauiour.

Iohn Warren.

IN the confeſſion of his Faith hath this ſweete ſpeach, *Without Chriſt no heauenly guiſt is giuen, nor ſin forgiuen.*

Iohn Warren Vpholſter.

Alice Binden.

Of the Pariſh of Staple Hurſt in the Coũty of Kẽt.

SHee beeing at the ſtake, tooke forth a ſhilling of *Phillip* and *Marie*, which her Father had bowed and ſent her, (when ſhe was firſt ſent

ſent to priſon) deſiring her Brother (there preſent) to returne the ſame to her father againe, with obedient ſalutations: and to tell him *It was the firſt peece of money that he ſent her after her troubles began, which (as ſhe proteſted) ſhee had kept, and now ſent him: to doe him to vnderſtand, that ſhee neuer lacked mony while ſhe lay in priſon.*

And yet what extremity ſhe endured in priſon, this briefe Relation following may teſtifie. Her conſtancy beeing ſuch in the profeſſion of the trueth, that ſhee could no waye bee remooved from it, her fond husbād (who firſt had procured her jmpriſonmēt, & had alſo taken money of the

the Conſtable to carrie her to priſon himſelfe) told the Biſhop that ſhe had a Brother called *Richard Hale*, who if his Lordſhip could keepe from her, ſhe would turne: for he comforteth her (ſayd hee) and giveth her mony, and perſwadeth her not to relent.

Ian. 22. 1556.

This councell beeing as ſoone apprehended as tendered; was forth-with put alſo in execution. For thervpon the Biſhop gaue cõmandement ſhe ſhould bee committed to his priſon called *Mondayes hole*, giving alſo ſtraight charge that if her Brother at any time came at her, he ſhould be layd hold on.

This priſon was within a Court

Court where the Prebends Chambers were, beeing a vault beneath the ground, and the window beeing inclosed with a pale; of height by estimation 4 foot and a halfe, and distant from the same three foot, so that she looking frō beneath might onelie see such as stoode at the pale. Her Brother in the meane while sought her, with no lesse danger of life, then diligēce. But in regard of many impediments hee could never know where she lay, till comming by gods vnsearchable providence very earlie thither in a morning (her Keeper being thē gone to Church to ring, for he was Bel-ringer) chanced to heare her voyce

voice as she poured out her sorrowfull complaints vnto God; saying the psalmes of *David*: in which place hee could none otherwise releeue her, but by putting money in a loafe of bread, and sticking the same on a pole, and so reached it vnto her; for neither with meate nor drinke could hee sustaine her. And this was 5 weekes after her cõming thither. All which time no creature was knowne to come at her, more then her keeper.

Her lying in that prison was onely vppon a little short straw, between a paire of stocks and a stone wall: beeing allowed 3 farthings a day; that is a halfepeny bread,

bread,& a farthing drinke: neither could ſhee get any more for her money: wherfore ſhe deſired to haue her whole allowance in bread, and vſed water for her drinke. Thus did ſhe lye 9 weekes, during all which time, ſhee never chaunged her apparell: whereby ſhe became at the laſt a moſt piteous & loathſome creature to behold.

At her firſt comming into this place, ſhee did greevouſly bewaile her ſtate with great ſorrow and lamentation, reaſoning with her ſelfe: *Why her Lord God did with ſo heauie iuſtice ſuffer her to be ſequeſtred from her louing fellowes, into ſo extreame miſerie.* In theſe dolorous

lorous mournings did she continue, till on a night, as shee was in her sorrowfull supplications, rehearsing this verse of the Psalme: *why art thou so heauie O my soule? And againe, The right hand of the Lord can change all this:* she received comfort in the middest of her miseries: and after that, continued very joyful vntill her deliverance from the same.

Ma. 25 Anno 1557. In March following the Bishoppe called her before him: demaunding of her whether shee would goe home and goe to Church or no, promising her great favour if shee would be reformed.

To whom she answered, *I thinke, and am throughly perswaded*

perſwaded by the great extremitie that you haue already ſhewed mee, that you are not of God, neither can your dooings bee godly, and I ſee ſayth ſhe, that you ſeeke my vtter deſtruction, ſhewing how lame ſhe was of the cold ſhee had taken, and for lacke of foode while ſhe lay in that painefull priſon.

Then did the Biſhop deliuer her from that filthie hole, and ſent her to Weſtgate, where after ſhee had been changed, and for a while been cleane kept, her skinne did wholly pill and ſcale off, as if ſhee had been poyſoned with ſome mortall venom, whereſhee continued till the 19 of Iune, on which day ſhee was bereaved

reaved of life by the terrible fier.

One thing more touching this good woman is to be noted, that while she was in prison shee practised with a prison fellow of hers, the wife of one *Potkin*, to liue both of them with 2 pence halfe-penny a day, to try thereby how wel they could sustaine penurie and hunger, before they were put to it, for they had heard, that when they should remoue from thēce to the Bishops prison, their allowance should be but 3 farthings a day a peece, and thus they lived 14 daies ere shee was remoued.

¶ Thomas Wats his farewell to his Wife and children.

AFter his priuate praier made to himſelfe, hee came to his Wife and ſixe Children being there, and ſayd theſe words in effect: *Wife and my good Children, I muſt now depart away from you. Therefore hencefoorth know I you no more: but as the Lord hath giuen you vntome, ſo I giue you againe vnto the Lord; whom I charge you ſee you obay, and feare him: aad beware yee turne not to this abhominable Papiſtrie, againſt the which anon you ſhall ſee mee by Gods grace*

grace giue my blood. Let not the murthering of Gods Saints cause you to relent, but take occasion therby to be the stronger in the Lords quarrell, and I doubt not but hee will bee a mercifull Father vnto you. In the end hee bad them farewell, and kissed them all & was carried to the fier.

¶ BRADFORDS Mementoes to the Lord RVSSELL, afterwards called *the good Earle of Bedford.*

REmember LOTS *Wife which looked backe. Remember that none are Crowned, but such as striue lawfully.*

ly. Remember FRAVNCIS SPIRA. Remember that all you haue, is at Christs commaundement. Remember he loſt more for you, then you can looſe for him. Remember that it is not loſt which you looſe for his ſake, for you ſhall find much more heere, and elſewhere. Remember you ſhall dye; when, where, and how, ye cannot tel. Remember that the death of ſinners is terrible. Remember that the death of Gods Saints is precious in his ſight. Remember the multitude goeth the wide way, which windeth to wo. Remember the ſtraight way which leadeth to life, hath but few trauellers. Remember Chriſt biddeth you enter in thereat. Remember hee that truſteth in the Lord, ſhall re-

ceiue ſtrength to ſtand againſt all the aſſaults of his enemies.

Be certaine, all the haires of your head are numbred. Be certain, your good Father hath appointed your bounds, over which the devill dare not looke. Commit your ſelfe to him: hee is, hath been, and will bee your keeper. *Let Chriſt be your marke and ſcope to pruck at: Let him be your patterne to worke by: Let him be your enſample to follow: giue him as your heart, ſo your hand: as your mind, ſo your tongue: as your Faith, ſo your feet:* And let his word be your Candle to goe before you in al matters of Religion. Bleſſed is he that *Walketh* not

to

to these Popish praiers, nor *standeth* at them, nor *sitteth* at them: glorifie God both in soule and body.

¶ *Fifteene short sentences left by* Robert Smith *Martyr, to* ANNE SMITH *his wife.*

1 SEeke first to loue God deere wife with your whole heart, and then it shall be easie for you to loue your neighbour.

2 Be friendly to all creatures, but especially to your owne Soule.

3 Be alwaies an enemie to the Deuill & the world, but chiefely to your owne flesh.

4 In hearing of good things, ioyne the eares of your head and heart together.

5 Seeke vnitie and quietneſſe with all men, but ſpecially with your conſcience: for it will not eaſily be pacified.

6 Loue all men, but ſpecially your enemies.

7 Hate the ſinnes that are paſt, but eſpecially thoſe to come.

8 Be as ready to further your enemie, as hee is to hinder you, that yee may bee the child of God.

9 Defile not that which Chriſt hath cleanſed, leaſt his blood bee layd to your charge.

10 Remember that god hath

hath hedged in your tongue with the teeth and lippes, that it might ſpeake vnder correction.

11 Be ready at all times to looke to your brothers eye, but eſpecially to your owne eye. For he that warneth an other of that hee himſelfe is faultie, giueth his neighbour the cleere Wine, and himſelfe the dregges.

12 Beware of riches and worldly honor: for without vnderſtanding, prayer, and faſting, it is a ſnare, & like to conſuming fier, of which if a man take a little it will warme him, but if too much, it will conſume him.

13 Shew mercie to the Saints for Chriſts ſake, &

Christ shall reward you for the Saints sake.

14 Among all other prisoners, visit your owne Soule: for it is inclosed in a perillous prison.

15 If you loue GOD, hate euill, &c.

Your Husband
RO: SMITH.

If yee will meet
with me againe,
Forsake not Christ
for any paine.

CER-

CERTAINE deuout Prayers, which ſome of the godly Martyrs made at the hower of their death.

¶ The Prayer which Mr. HOOPER Biſhop of Gloceſter, made at his death.

LORD, ſayd he, I am Hell, but thou art Heaven: I am ſwill and a ſincke of ſinne, but thou

thou art a gracious GOD, and a merciful Saviour and Redeemer. Haue mercie therefore vppon me moſt miſerable and wretched offender, after thy great mercie, and according to thine jneſtimable goodnes: thou art aſſended into Heaven; receiue me Hell to be partaker of thy joyes, where thou ſitteſt in equall glory with the Father. For well thou knoweſt Lord wherefore I am come hither to ſuffer, and why the wicked doe perſecute this thy poore ſeruant: not for my ſinnes and tranſgreſſions committed againſt thee, but becauſe I will not allow of their wicked doings, to the contaminating of thy

thy blood, and to the denial of the knowledge of thy truth wherwith it did pleaſe thee by thy holy ſpirit to inſtruct mee : the which with as much diligence as a poore wretch might (being called thereto) I haue ſet forth to thy glory. And well thou ſeeſt my Lord & God what terrible paynes and cruel torments be here prepared for thy poore Creature : ſuch Lord as without thy ſtrength none is able to beare or patiently to paſſe. But all things that are impoſſible with man, with thee are poſſible. Therefore ſtrengthen me of thy goodneſſe, that in the fire I breake not the bounds of patience; or elſe

aſſwage the terrour of the paines as ſhall ſeeme moſt to thy glory.

Heere the party who heard thus much of his prayer, beeing eſpied of the Maior, was commaunded away and could be ſuffred to heare no more.

¶ *The Prayer of Doctor* CRANMER *Archbiſhop of* Canterburie: *when it was thought he would haue made his Recantation.*

O Father of Heauen: O Sonne of GOD, redeemer of the world: O holy Ghoſt three perſons and one GOD haue mercy vppon me moſt wretched Caytiffe,

Caytiffe, and miſerable ſinner: I haue offended both againſt Heauen and Earth, more then my tongue can expreſſe. Whether then may I goe, or whether ſhould I flee? To heauen I am aſhamed to lift vppe mine eyes, and in Earth I find no place of refuge or ſuccour. To thee therefore o Lord do I runne; to thee do I humble my ſelfe, ſaying, O Lord my God, my ſinnes be great, but yet haue Mercie vppon mee for thy great Mercie. The great miſtery that God became man, was not wrought for ſmall or few offences. Thou didſt not giue thy Sonne O Heauenly Father vnto death for little ſinnes onely,

onely, but for all the greateſt ſinnes of the world: ſo that the ſinner returne to thee with his whole heart, as I doe heere at this preſent. Wherfore haue mercie vppon mee ô GOD, whoſe property it is always to haue mercie: haue mercie vpon mee ô Lord, for thy great mercie. I craue nothing for mine owne merits, but for thy names ſake, that it may be hallowed thereby, and for thy deere Sonne Ieſus Chriſts ſake. And now therefore, O our Father, &c.

His repentance for ſubſcription; vttered a little before his death.

And now I come to the great thing, that ſo much trou-

troubleth my conſcience more then any thing that ever I did or ſayd in my whole life, and that is, the ſetting abroad of a writing contrarie to the truth: which now I heere renownce & refuſe as things written with my hand contrary to the truth which I thought in mine heart, and written for feare of death, and to ſaue life if it might be; and that is, all ſuch bils and papers which I haue written or ſigned with mine hand ſince my degradatiō: wherein I haue written many things vntrue. *And for as much as my hand offeded in writing cōtrary to my heart; mine hand ſhalbe puniſhed therefore: for may I come to the*

the fire, it ſhall firſt be burned: which accordingly he did. For being at the ſtake, whē the fire began to flame, hee put his right hand vnto it, which hee held ſo ſtedfaſt and jmmoueable (ſaving that once with the ſame hand hee wiped his face) that all men might ſee his hand burned before it touched his body.

¶ *The Prayer of* Steven Knight, *made vppon his knees at his death.*

O Lord Ieſus Chriſt, for whoſe loue I willingly leaue this life, and deſire rather the bitter death of the Croſſe, with the

the losse of all earthly things, then to abide the blaspheaming of thy most holy name, or to obay men in breaking thy holy Commandemẽt. Thou seest (oh Lord) that where I might liue in worldly wealth to worshippe a false God and honour thine enemy, I choose rather the torment of the body and losse of this my life, and haue counted all things but vild, dust, and dunge, that I might winne thee: which death is dearer vnto me then thousands of Gold and Silver. Such loue (oh Lord) hast thou layd vppe within my breast, that I hunger for thee as the Deere that is wounded desireth the soile.

Send

Send thy holy Comforter (O Lord) to ayd, comfort, and ſtrengthen this weake peece of earth, which is empty of all ſtrength of it ſelfe. Thou remembreſt (Oh Lord) that I am but duſt, and able to doe nothing that is good. Therefore (O Lord) as of thine accuſtomed goodneſſe and loue, thou haſt bidden me to this banket, & accounted me worthy to drinke of thine owne cup amongſt thine elect: even ſo giue me ſtrength (Oh Lord) againſt this thine element, which as to my ſight it is moſt yrkſome and terrible: ſo to my mind it may at thy commandent (as an obedient ſervant) bee ſweet and

and pleaſant, that through the ſtrength of thy holy ſpirit, I may paſſe through the rage of this fire into thy boſome according to thy promiſe : and for this mortall, receiue an jmmortall; and for this corruptible, may put on jncorruption. Accept this burnt offring (O Lord) not for the ſacrifice, but for thy deare Sonnes ſake my Saviour. For whoſe teſtimonie *I offer this free-will offring, with all my heart, and with all my ſoule. O heauenly Father forgiue mee my ſinnes, as I forgiue all the world : O ſweet Son of God my ſauiour, ſpread thy wings ouer me. O bleſſed Holy Ghoſt, through whoſe merciſull inſpiration I come*

hither

hither to dye: conduct me into euerlasting life. Lord into thine hands I commend my spirit. Amen.

¶ *A Prayer which Master* George Marth *vsed daily to say,*

O Lord Iesus Christ which art the onely Phisition of wounded consciences, wee miserable sinners trusting in thy gracious goodnesse, doe briefly open to thee the evill tree of our hearts, with all the rootes, boughes, leaues, knots and snags, all which thou knowest: for thou throughly perceiuest as well th'inward lusts, doubtings,

tings, and denyings of thy prouidence; as these grosse outward sinnes which wee commit in words & deeds. Wherefore wee beseech thee according to the little measure we haue receaued, we being farre vnable and vnapt to praye, that thou wouldest mercifully circumcise our stonye hearts, and for these old hearts, create within vs and repleniſh vs with a new spirit: & water and moysten vs with the juice of heauenly grace and Wels of spirituall waters, whereby the jnward venome and noisome juice of the flesh, may be dryed vp, and custome of the old man changed: and our hearts alwayes bringing forth

forth Thornes and Bryars to be burned with fire; frō hence forth may beare ſpirituall fruits in righteouſnes and holineſſe vnto life euerlaſting, *Amen.*

Beloued, among other exerciſes I doe daily on my knees vſe this confeſſion of ſinnes, willing and exhorting you to doe the ſame, and daily to acknowledge vnfainedly to God your vnbeliefe, vnthankfulnes, and diſobedience againſt him. This ſhall you doe if you will diligently conſider and looke vppon your ſelues, firſt in the pure glaſſe of Gods Commandements, & there ſee your inward euils, filthines, and vncleaneſſe, and ſo learne

to

to vanquish the same, that is to wit, to fall into hearty displeasure against sinne, and thereby be provoked to long after Christ. For we truely are sinners: but he is just and the justifier of all them that beleeue in him. If wee hunger and thirst after righteousnesse, let vs resort to his table, for he is a liberall feast-maker. Hee will set before vs his own holy body, which was giuē for vs to be out meat, and his pretious bloud which was shed for vs, and for many, for remission of sinnes, to be our drinke. He biddeth, willeth, calleth for guests which hunger and thirst: *Come* (sayth he) *all yee that are laden and labour*

vnto

vnto mee and I will refresh, coole and ease you, and you shall find rest vnto your soules.

¶ *A Prayer of* Nicholas Sheterden *before his death.*

O Lord my God and Saviour, which art Lord in heauen and earth, maker of all things visible and jnvisible. I am thy creature & worke of thine hands. Lord looke vpon mee and other thy people which at this time are oppressed of the worldly minded men, for thy lawes sake, yea; for thy Law it selfe is now trodden vnder foote, and mens jnventions

tions exalted aboue it; and for that cauſe do I, and many of thy creatures refuſe the glory, praiſe, and commodities of this life, and do chooſe to ſuffer adverſitie, and to be baniſhed, yea to be burnt with the Books of thy word, for the hopes ſake that is layd vppe in ſtore. For Lord thou knoweſt, if wee would but ſeeme to pleaſe men in things contrarie to thy word, wee might by thy permiſſion enioy theſe commodities as other men do; as Wife, Children, goods, and friends, which all I acknowledge to be thy gifts, given vnto the end I ſhold ſerue thee. And now Lord, that the world will not ſuffer

fer mee to enioy them except I offend thy Lawes, behold I giue vnto thee my whole Spirit, Soule, and body. And lo I leaue heere all the pleasures of this life, and doe now leaue th'vse of them, for the hopes sake of eternall life purchased in Christs blood, and promised to all that fight on his side, and are content to suffer with him for his truth, whēsoever the world and the Deuill shall persecute the same. O Father, I presume not to come heere to thee trusting in mine owne righteousnes: No, but in the onely merits of thy Sonne my Saviour. For the which excellent gift of Salvation, I

cannot

cannot worthilye prayſe thee, neither is any ſacrifice worthy or to be accepted with thee, in compariſon of our bodies mortified and obedient to thy wil. And now Lord whatſoever rebellion hath been, or is found in my members againſt thy will, yet doe I heere giue vnto thee my body to the death, rather then I will vſe any ſtrange worſhipping, which I beſeech thee accept at my hands for a pure ſacrifice. Let this torment be to me the laſt enemie deſtroyed, even death the end of miſerie, and the beginning of all joy, peace, and ſolace: And when the time of the reſurrection commeth, let

me enjoy againe theſe mẽbers then glorified, which now be ſpoyled and conſumed by the fier. O Lord Ieſus receiue my ſpirit into thine hands. Amen.

George Tankerfield.

George Tankerfield ſitting before a fier, a little before his death at ST. ALBANS, after he had put off his hoſe and ſhooes, ſtretched out his legge to the flame and when it had touched his foot, he quickly withdrew his leg, ſhewing how the fleſh did perſwade him one way, and the ſpirit an other. The fleſh ſayd, ô thou foole, wilt

wilt thou burne and needst not? *The Spirit sayd, be not afrayd, this burning is nothing to eternall fier.* The flesh sayd, do not leaue the company of thy friends and acquaintance which loue thee, and will let thee lacke nothing. *The Spirit sayd, the company of Iesus Christ and his glorious presence, doth farre exceed all fleshly friends.* The flesh sayd, doe not shorten thy time now, for thou maist if thou wilt, liue much longer. *The Spirit sayd, this life is nothing to that which is to come, which lasteth for euer and ever.*

Anno. 1518.

¶ The Prayer of Richard Browne, who standing at the stake and holding up both his hands sayd.

O Lord I yeild mee
to thy grace,
Graunt mee pardon
for my trespasse.
Let neuer the feend
my soule chase.
Lord I will bow,
and thou shalt beat,
Let neuer my soule
come in hell heat.

Into thy hands I commend my spirit.

¶ *A Godly and deuout Prayer mentioned in the ſtorie of* Mr. Philpot *Martyr, fit for ſuch as ſuffer at the ſtake.*

MErcifull God and father to whome approached our Sauiour Chriſt in his feare & need by reaſon of death, and found comfort: Gracious God, and moſt bounteous Chriſt, on whome *Steuen* called in his extreame need and receiued ſtrength: Moſt benigne and holy ſpirit, who in the midſt of all croſſes and death did'ſt comfort th'A-

poſtle ST. *Paul* with more conſolations in Chriſt thē hee felt ſorrows & terrors; haue mercie vpon me miſerable, vild, and wretched ſinner, who now draweth neere vnto the gates of death, deſerued both in body and ſoule eternall, by reaſon of my manifold, horrible, old, and new tranſgreſſions, which to thine eies ô Lord are open and knowne. Oh be mercifull vnto mee for the bitter death and bloodſhedding of thine onely ſonne Ieſus Chriſt. And though thy juſtice do require in reſpect of my ſinnes, that thou ſhouldſt notheare me, meaſuring mee with the ſame meaſure I haue meaſured

ſured thy Maieſtie, conte-
ning al thy gracious calls:
yet let thy mercie which is
aboue all thy works, and
wherwith th'earth is filled,
let thy mercy I ſay prevaile
towards mee through and
for the Mediation of our
Saviour, for whoſe ſake it
hath pleaſed thee now to
bring mee foorth as one
of thy witneſſes, and a re-
cord bearer to thy veritie
and truth taught by him,
to giue my life therefore;
(To which dignitie ô Lord
and deere father I acknow-
ledge there was never any
ſo vnfit nor vnworthy, no
not the theefe that hanged
vppon the Croſſe) ſo I
therfore moſt humbly be-
ſeech thee, that thou woldſt

accordingly aid, helpe, and assist me with thy strength and heavenly grace, that with *Christ* thy Sonne I may find comfort: with *Steven* I may see thy presence and gracious power: with *Paul* and all others which for thy names sake haue suffred affliction and death, I may find thy sweet consolation so present with mee, that I may by my death glorifie thy name, propagate and ratifie thy truth, comfort the hearts of the heavie, confirm thy Church in thy veritie, convert some to be converted, & so depart foorth of this miserable life, where I doe nothing but heape sinne dayly vppon sinne, and so enter

enter into the fruition of thy blessed presence and mercie: whereof giue and encrease in mee a liuely trust, sence, and feeling, where through the terrors of death, the torments of the fire, the pangs of sinne, the darts of Satan, and the dolours of hell, may never depresse mee; but may bee driven away through the working of thy most gratious spirit, which now plenteously endew mee withall that I may offer (as I now desire to do in Christ by him) my selfe wholy, Soule and body, to be an holy, liuely, and acceptable sacrifice in thy sight. Deere Father whose I am, and alwaies haue been even from my

Mothers wombe, yea even before the world was made to whom I commend my selfe, soule, and body, familie, friends, Countrey, and all thy whole Church, yea, even my very enemies according to thy good pleasure: beseeching thee entirely to giue once more to this Realme of *England* the blessing of thy word againe, with godly peace, to the teaching and setting foorth of the same. Oh deare Father now giue me grace to come vnto thee, purge and so purifie mee by this fire in Christs death & passion, through thy spirit, that I may bee a burnt offring of sweet smel in thy sight, who liuest and raignest

raigneſt with the ſon and holy Ghoſt, now and for ever more, Amen.

M. Bartlet Greene.

¶ *A Sweet deſcription of the miſeries of this life, and of the ioyes of the life to come, written by* Mr. Bartlet Greene.

BEtter *is the day of death* (ſayth Salomon) *then the day of birth. Man that is borne of a woman lyueth but a ſhort time, and is repleniſhed with many miſeries, but happy are the dead that dye in the Lord.*

Man of a woman is borne in

in trauell to liue in miſerie: man through Chriſt doth dye to liue. Straight as he commeth into this world, with cries hee vttereth his miſerable eſtate: ſtraight as he departeth, with ſongs hee praiſeth God for ever. Scearce yet in his cradle, 3 deadly enemies aſſaile him: after death no adverſarie can annoy him: whilſt he is heere, hee diſpleaſeth God: when hee is dead, hee fulfilleth his will. In this life hee dyeth through ſinne: In the life to come he liueth in righteouſneſſe. Through many tribvlations on earth he is ſtill purged: with joy vnſpeakable in heaven, hee is made perfect

fect for ever. Heere hee dyeth every houre: there hee liveth continually. Heere is ſinne; there is righteouſnes. Here is time, there is eternitie. Heere is hatred: there is loue. Heere is paine: there is pleaſure. Heere is miſerie: there is felicitie. Heere is Corruption: there is immortalitie. Heere we ſee vanitie: there we ſhall behold the Maieſtie of God, with triumphant & vnſpeakable joy, in glory everlaſting. Seeke therefore the things that are aboue, where Chriſt ſitteth on the right hand of GOD the Father, to whom with the holy Ghoſt be all glory and honour world without

out end, *Amen.*

Lady Iane.

¶ *An effectuall Prayer made by the Lady* IANE *in the time of her trouble.*

O Lord thou god & father of my life, heare me poore and desolate woman, who flyeth vnto thee onely in all troubles and miseries. Thou (O Lord) art the onely defender and deliuerer of those that put their trust in thee: & therfore I beeing defiled with sinne, encombred with affliction, vnquieted with troubles, wrapped in cares, over-whelmed with miseries, vexed with temptations, and grieuously tormented

mented with the long imprisonment of this vilde masse of Claye my sinfull body: do come vnto thee O mercifull Saviour craving thy mercie and helpe: with the which so little hope of deliuerance is left, that I may vtterly despaire of any libertie. Albeit it is expedient, that seeing our life standeth vpon trying, we should be vilited sometime with some adversity, whereby we might be tried whether wee be thy flocke, or no, and also know thee and our selues the better: yet thou that sayd'st thou would'st not suffer vs to be tempted aboue our power, be merciful vnto me now a miserable wretch I beseech thee;

thee ; that I may neither bee too much puffed vppe with prosperity, neither to much preised downe with adversity : least I beeing too full should denye thee my God, or being too low brought, should despaire & blaspheme thee my Lord and Saviour. O mercifull God, consider my miserie, best knowne to thee, and bee thou now vnto mee a strong Tower of defence, I humbly require thee, Suffer me not to bee tempted aboue my power, but either be thou a deliuerer to mee out of this great misery, or else giue me grace patiently to beare thy heauy hand and sharpe correction. It was thy right hand

that

that deliuered the poore people of *Israell* out of the hãds of *Pharaoh*, which for the ſpace of Fortie yeares did oppreſſe and keepe thẽ in bondage. Let it therefore ſeeme good to thy fatherly goodneſſe to deliuer me ſorrowfull wretch (for whome thy Sonne Chriſt ſhedde his pretious bloud on the Croſſe) out of this miſerable captiuitie and bondage wherein I now am. How long wilt thou bee abſent, for ever? Oh Lord haſt thou forgotten to bee gracious, and haſt thou ſhut vppe thy loving kindneſſe in diſpleaſure? wilt thou bee no more entreated? Is thy mercy clean gone for ever, and thy promiſe

miſe come vtterly to an end for evermore? Why doeſt thou make ſo long tarrying? Shall I deſpaire of thy mercy O God? farre be that from me. I am thy workemanſhip created in Chriſt Ieſus : giue mee grace therfore to tarrie thy leiſure, and patiently to beare thy workes : aſſuredly knowing that as thou canſt, ſo thou wilt deliuer me when it ſhal pleaſe thee, nothing doubting or miſtruſting thy goodnes towards me : for thou knoweſt better what is good for me, then I doe : therefore doe with mee in all things what thou wilt. Onelie in the meane time arme me I beſeech thee with thy armor,

mor, that I may ſtand faſt, my loines being girt about with veritie, having on the breaſt-plate of righteouſnes, and ſhodde with the ſhoes prepared in the Goſpell of peace, aboue all things taking vnto me the ſhield of Faith, wherewith I may be able to quench al the fiery darts of the devil, and taking the helmet of Hope, and the ſword of the Spirit, which is thy moſt holy word : praying alwaies with all manner of Prayer and Supplication, that I may referre my ſelfe wholly to thy will, abyding thy pleaſure, and comforting my ſelfe in thoſe troubles that it ſhall pleaſe thee to ſend : ſeeing ſuch troubles

bles be profitable for mee, and seeing I am assuredly perswaded, that it cannot but bee well, all that thou dooest. Heare mee ô mercifull Father for his sake whome thou would'st should bee a sacrifice for my sinnes, to whome with thee and the holy Ghost bee all honour and glorie, Amen.

¶ *A Prayer of the Lord* Cromwell *which he at the houre of his death.*

O Lord Iesu which art the onely health of all men living, and the everlasting life of them which

which die in thee : I wretched sinner do submit my selfe wholy vnto thy most blessed will, beejng sure that the thing cannot perish which is committed vnto thy mercie : willingly now I leaue this fraile and wicked flesh, in sure hope that thou wilt in better wise raise it vp & restore it to me at the day of the resurrection of the just. I beseech thee most mercifull Lord Iesus Christ that thou wilt by thy grace make strong my soule against all temptations, and defend mee with the buckler of thy mercie against al the assaults of Satan. I see and acknowledge that ther is in my selfe no hope of Salvation

Salvation, but all my hope and truſt is in thy moſt mercifull goodnes. I haue no merits nor good works which I may alleadge before thee: of ſinnes and evill works alas I ſee a great heape: but yet thorow thy mercie I truſt to be in the nũber of thẽ to whom thou wilt not jmpute their ſins, but wilt accept me for juſt and righteous, and to bee th'inheritor of everlaſting life. Thou mercifull Lord waſt born for my ſake, thou didſt ſuffer both hunger & thirſt for my ſake: thou didſt teach, pray, and faſt for my ſake: all thy holy actions and workes thou wroughteſt for my ſake: Thou ſuffred'ſt moſt greeuous

uous paines and torments for my ſake: finally, thou gaveſt thy moſt precious body and blood to be ſhed vppon the Croſſe for my ſake. Now moſt merciful Saviour, *Let all theſe things profit mee, that thou freely haſt doone for mee.* Let thy blood cleanſe & waſh away the ſpots and foulenes of my ſinnes. Let thy righteouſneſſe hide and couer my vnrighteouſnes. Let the merits of thy paſſion and blood ſhedding bee a ſatisfaction for my ſinnes. Giue me Lord thy grace, that the faith of my ſalvation in thy blood waver not, but may be ever firme and conſtant: that the hope of thy mercie and life everlaſting

lasting never decay in me. that loue may not bee cold in mee.

Finally, that the weakenes of my flesh bee not ouercome with the feare of death. Graunt me mercifull Sauiour, that when death hath shut vp the eies of my body, and hath taken away the vse of my tongue, yet the eyes of my Soule may still behold and looke vppon thee, and my heart may still cry and say vnto thee, Lord Iesu into thine hands I commend my Soule, Lord receiue my spirit. Amen.

¶ The Prayer that Martin Luther ſayd at his death.

MY Heavenly Father and eternall & merciſull GOD, thou haſt manifeſted to mee thy deere ſon our Lord Ieſus Chriſt. I haue taught him, I haue knowne him, I loue him as my life; my health, and my redemption: whome the wicked haue perſecuted, maligned, and with jniurie afflicted. Draw my ſoule to thee. After this hee ſayd, I commend my ſpirit into thine hands, thou haſt redeemed mee ô GOD, of truth God ſo loved

ved the world, &c.

Anne Askew.

¶ The Prayer of Anne Askew.

O Lord I haue more enemies then there bee haires on my head: yet Lord let them never ouercome mee with vaine words, but fight thou Lord in my ſtead, for on thee caſt I my care. With all the ſpight they can jmagine they fall vppon me which am thy poore creature: Yet ſweet Lord let me not ſet by them, which are againſt mee: for in thee is my whole delight. And Lord

Lord I heartely desire of thee, that thou wilt of thy mercifull goodnesse forgiue them that violence which they doe and haue done to me. Opē also their blind hearts that they may heereafter do that thing in thy sight which is only acceptable before thee, and to set foorth thy veritie aright without all fantasies of sinnefull men. So be it O Lord, so be it.

By me Anne Askew.

William Flower.

¶ *The Prayer and confeſſion which* William Flower *made at his death.*

OH Eternall God, moſt mightie and mercifull Father, who haſt ſent down thy ſonne vppon the earth to ſaue mee, and all mankind, who aſcended vp into heaven againe, and left his blood heere vppon the earth behind him, for the redemption of our ſinnes: haue mercie vppon mee, haue mercie vpon me, for thy deere Sonne our Saviour Chriſts ſake, in whom I confeſſe onely to bee all ſalva-

ſalvation, and juſtification, and that there is none other meane nor way, nor holineſſe, in which, or by which any man can be ſaved in this world. This is my faith, which I beſeech men heere to beare witnes off. *Then ſayd hee the Lords Prayer, and ſo made an end. Fier beeing ſet vnto him and burning therein, he cried thriſe with a loud voice*, O Sonne of GOD haue mercy vpon mee, O Sonne of GOD receiue my ſoule: and ſo his ſpeach beeing taken from him, hee ſpake no more, lifting vp notwithſtanding his ſtumpe with his other arme as long as he could.

¶ Here followeth two worthy and godly Letters full of heavenly consolation, written by that holie man of God M. *Iohn Bradford* Martyr : fit for all such to read and obserue as feele in them a wounded spirit.

¶ The first Letter written to Mistres H. a godly Gentlewoman, comforting her in that common and godly sorrow which the feeling and sence of sinne worketh in Gods children.

I Humblie and heartilie praye the everlasting good

good God and Father of mercie to bleſſe and keepe your hart and mind in the knowledge and the loue of his truth, and of his Chriſt through th'inſpiration & working of the holy ſpirit, *Amen.*

Although I haue no doubt but that you proſper and goe forwards daily in the way of Godlineſſe, more and more drawing towards perfection, and haue no need of any thing that I can write; yet becauſe my deſire is that you might be more fervent and perſevere vnto the end, I could not but write ſomething vnto you, beſeeching you both often and diligentlie to call vnto your

mind as a meane to ſtirre you hervnto, yea, as a thing which god moſt ſtraightly requireth you to beleue, that you are the beloued of God, and that hee is your deare Father, in, through, & for Chriſt & his deaths ſake. This loue and tender kindneſſe of God towards vs in Chriſt is aboundantlie herein declared, in that he hath to the godly worke of Creation of this world, made vs after his jmage, redeemed vs being loſt, called vs into his church, ſealed vs with his marke and ſigne Manuel of Baptiſme, kept and conſerved vs all the daies of our life, fedde, nowriſhed, defended, and moſt mercifullie chaſtiſed

vs,

vs, and now hath kindled in our hearts the ſparkles of his feare, faith, loue, and knowledge of his Chriſt & truth: and therefore we lament becauſe wee can lament no more our vnthankefulneſſe, our frailenes, our diffidence, and wavering in things whereof we ſhould be moſt certain.

All theſe things we ſhould vſe as meanes to confirme our faith of this, that God is our God and Father, and to aſſure vs that he loueth vs as our Father in Chriſt: to this end I ſay, ſhould we vſe the things before touched, eſpeciallie in that of all things God requireth this faith and perſwaſion of his Father by goodneſſe

as his *chiefeſt ſeruice. For before he aske any thing of vs*, he ſaith, *I am the Lord thy God, giuing himſelfe, and all he hath to vs, to be our own.* And this he doth in reſpect of himſelfe, of his owne mercie & truth, and not in reſpect of vs, for then were grace no more grace. In conſideration wherof, when he ſaith, *Thou ſhalt haue none other Gods but mee, thou ſhalt loue mee with all thy heart, &c.* Though of dutie wee are bound to accompliſh all that he requireth, and are culpable and guiltie if wee doe not the ſame, yet he requireth not theſe things further of vs, then to make vs more in loue, and more certaine of this his covenant

nant that hee is the Lord our GOD. In certaintie whereof, as he hath giuen this world to ſerue our need and commoditie: *ſo hath he giuen vs his ſon Chriſt Ieſus, and in Chriſt, himſelfe to be a pledge and gage: whereof the Holie Ghoſt doth now and then giue vs ſome taſt and ſweet feeling and ſmell to our eternall ioye.*

Therefore as I ſaid, becauſe God is your Father in Chriſt, and requireth of you ſtraightly to beleeue it, giue your ſelfe to obedience, although you doe it not with ſuch feeling as you deſire. Firſt muſt faith goe before, and then feeling will follow. If our imperfection, frailty, & many evils *Note.*

evils ſhould bee occaſions whereby Satan would haue vs doubt; as much as in vs lyeth let vs abhorre that ſuggeſtion as of all others moſt pernicious: for ſo indeed it is. For whē we ſtand in doubt whether God bee our Father or no, we cannot bee thankfull to God, we cannot heartily pray, or thinke any thing we do acceptable to God; we cannot loue our neighbours and giue ouer our ſelues to care for them, and doe for them as we ſhould do: and therfore Satā is moſt buſie hereabouts, knowing full wel that if we doubt of gods eternall ſweet mercies in Chriſt, wee cannot pleaſe God, or doe any thing as

we

we ſhould to man. Continually caſteth he into our memories our imperfection, frailty, folly, and offences, that we ſhold doubt of gods mercie and fauour towards vs.

Therefore my good Siſter, we muſt not bee ſluggiſh herein, but as Satan laboreth to looſen our faith, ſo muſt we labour to faſten it by thinking on the promiſes and covenant of god in Chriſts bloud, namelie, that God is our God with all that ever he hath; which Covenant dependeth and hangeth vpon Gods owne goodnes, mercie, and truth onely, and not on our obedience and worthines in any poynt; for then ſhould wee

Note. we never bee certaine. Indeed God requireth of vs obedience and worthines, but not that thereby wee might be made his childrē, and he our Father: but becauſe he is our Father and wee his children through his own goodnes in christ, therfore requireth he faith and obedience. Now, if we want this obedience & worthineſſe which heę requireth, ſhould wee therefore doubt whether he bee our Father? Nay, that were to make our obedience & worthines the cauſe, and ſo to put Chriſt out of place, for whoſe ſake God is our Father. But rather becauſe hee is our Father and wee feele our ſelues to want ſuch

such things as he requireth wee should be stirred vppe to an holy blushing and shamfastnesse, because wee are not as wee should bee: and thereupon should wee take occasion to go to our father in prayer on this manner.

„ Deare Father, thou of
„ thine owne Mercie in
„ Christ Iesus hast chosen
„ me to bee thy child, and
„ therefore thou would'st
„ I should be brought into
„ thy Church and faith-
„ full company of thy chil-
„ dren: wherein thou hast
„ kept me hitherto, thy
„ name bee praised there-
„ fore. Now I see my selfe
„ to want faith, hope, loue
&c. which thy children
„ haue

„ haue and thou requireſt
„ of me ; wherethrough
„ the deuill would haue me
„ doubt, yea, vtterly to deſ-
„ paire off thy Fatherly
„ goodneſſe, fauour and
mercie. Therefore I come
„ to thee as to my merciful
„ father through thy deare
„ Sonne Ieſus Chriſt, and
„ pray thee to helpe me :
„ good Lord helpe me, and
„ giue mee Faith, Hope,
„ loue, thankfulneſſe, &c.
„ and graunt that thy holy
„ ſpirit may be with me, for
„ ever, and more and more
„ to aſſure mee that thou
„ art my father : that this
„ merciſull couenant that
„ thou madeſt with mee in
„ reſpect of thy grace in
„ Chriſt, and for Chriſt,

„ and

„and not in respect of any „my worthinesse,&c.

On this sort I say you must pray and vse your cogitatiõs when Satan would haue you to doubt of your Salvation. He doth all he can to prevaile heerein against you. Do you all yee can to prevaile heerein against him. Though you feele not as you would, yet doubt not, but hope beyond hope as *Abraham* did. For alwaies as I sayd, faith goeth before feeling. As certaine as God is Almightie, as certaine as G O D is mercifull, as certaine as God is true, as certaine as Iesus Christ was crucified, is risen, and sitteth on the right hand of God his Father

ther, as certaine as this is Gods commandement, *I am the Lord thy GOD*, &c. so certaine ought you to beleeue that God is your Father. As you are bound to haue none other Gods but him: so are ye no lesse bound to beleeue that god is your God. What profit sholdit be to you to beleeue this to be true, *I am the Lord thy god, to others; if you should not beleeue that this is true to your selfe?* The Devill beleeueth on this sort. And whatsoever it be that wold moue you to doubt of this whether God be your God through Christ, that same commeth vndoubtedly of the Deuill. Wherefore did god make you, but because hee

Note.

hee loued you? might hee not haue made you blind, dumb, deafe, lame, frantick? might hee not haue made you a Iew, a Turk, a Papist? And why did he loue you? what was there in you to mooue him to loue you? surely nothing moued him to loue you, and therefore to make you, and so hitherto to keepe you, but his owne goodnes in Christ. Now thē in that his goodnesse in Christ still remaineth as much as it was that is, even as great as himselfe (for it cannot bee lessened) how should it bee but that he is your God & Father? Beleeue this, beleeue this my good sister, for god is no changeling: them

them whome hee loueth, hee loueth to theend.

„ Caſt therefore your ſelfe „ wholly vppon him, and „ thinke without all waue- „ring, that you are Gods „ child, that you are a Ci- „ tizen of heaven, that you „ are the temple of the ho- „ly Ghoſt &c. If heereof „ you bee aſſured as you „ ought to bee, then ſhall „ your conſcience be quiet- „ ted, then ſhall you lamēt „ more and more that you „ want many things which „ God loueth : then ſhall „ you labour to be holy in „ ſoule and in body : then „ ſhall you endeavour that „ Gods glorie may ſhine „ in all your words and „ works : then ſhall you „ not

„ not be afraid what man
„ can doe vnto you: then
„ shall you haue wised ome
„ to answere your aduersa-
„ ries, as shal serue for their
„ shame, and to your com-
„ fort: then shall you bee
„ certaine that no man can
„ touch one haire of your
„ head further then it shall
„ please your father, to your
„ everlasting joy: then shal
„ you be most certaine, that
„ God as your good father
„ will be more carefull of
„ your children and make
„ better prouision for thē,
„ if al you haue were gone,
„ then you can: then shall
„ you (beeing assured I say
„ of Gods fauour towards
„ you) giue over your selfe
„ wholly to helpe & care
for

„ for others that bee in
„ need: then ſhall you cõ-
„ temne this life, and deſire
„ to be at home with your
„ good and ſweet Father:
„ then ſhall you labour to
„ mortifie all things that
„ would ſpot either ſoule
„ or body. All theſe things
Note. ſpring out of this certaine perſwaſion and faith, that God is our Father and wee his children by Chriſt Ieſus. Al things ſhould helpe our faith herein: but Satan goeth about in all things to hinder vs.

1. Therefore let vs vſe earneſt and hearty prayer: let
2. vs ofte remember this covenant *I am the Lord thy God*: let vs looke vppon
3. Chriſt and his precious bloud

bloud shed for th'obligna-
tion and sealing of this co-
venant : let vs remember 4.
all the free promises of god
in his Gospell : let vs set 5.
before vs GODS benefits
generally in making this
world, in ruling it, in go-
verning it, in calling and
keeping his Church, &c. 6.
Let vs set before vs Gods
benefits particularly, how
he hath made vs his Crea-
tures after his jmage, how
he hath made vs of perfect
lyms, forme, beauty, me-
mory, &c. How hee hath
made vs Christians, and
given vs a right judge-
ment in his Religion :
how ever since wee were
born, he hath blessed, kept,
norished and defended vs:
how

how hee hath often beaten chaſtiſed, and fatherly corrected vs: how he hath ſpared vs, and now doth ſpare vs, giuing vs time, ſpace, place, & grace. This if you do and vſe earneſt and often prayer, and ſo flee from all things which might trouble the peace of your conſcience, giving your ſelfe to diligence in your vocation, you ſhall at length find that (which god grant mee with you) a ſure certaintie of Salvation, without all ſuch wavering as ſhould hinder your peace with GOD in CHRIST, to your eternall joye and comfort, *Amen, Amen.*

Yours to be uſed in Chriſt

Iohn Bradford.

¶ *The ſecond Letter written to a faithfull Woman in her heauineſſe and trouble of mind: moſt comfortable for all to read that are afflicted or broken hearted for their ſinnes.*

GOD our Father for his mercies ſake in Chriſt, with his eternall conſolatiõ ſo comfort you, as I deſire to be comforted in my moſt need: yea, hee will comfort you my deare Siſter, only caſt your care vppon him, and hee neuer can nor will forſake you. Whom he loueth, hee loueth to the end: none of his choſen can periſh. Of

which nũber I know your ſelfe to be one my dearely beloved Siſter. God jncreaſe the faith thereof daily more and more in you: hee giue vnto you to hang whollie on him, and on his providence and protectiõ. For who ſo dwelleth vnder that ſecret thing and helpe of the Lord, hee ſhall bee Cocke-ſure for evermore. He that dwelleth I ſay: for if we be flitters as was *Lot* a flitter from *Zoar*, where God promiſed him protectiõ if he had dwelled there ſtill, we ſhall remoue to our loſſe, as hee did into the Mountaines.

Dwell therefore, that is truſt, and that finally to the end in the Lord, my deare

deare Sister; and you shall be as *Mount Syon*. As the Mountaines compasse *Ierusalem*: so doth the Lord all his people. How then can he forget you who are as deare to him as the apple of his Eye, for his deare Sons sake. Ah deare heart that I were now with you to bee a *Symon* to you, to helpe & carry your Crosse with you. God send you some good *Symon* to bee with you and helpe you.

You complaine in your Letters of the blindnesse of your mind & the troubles you feele. My dearly beloued, GOD make you thankefull for that which God hath given you: he open your eyes to see what

& how great benefits you receiued, that you may be leſſe covetous or rather jmpatient for ſo (I feare me) it ſhould be called, and more thankfull. Haue you not receiued at his hands ſight to ſee your blindnes, and thereto a deſirous and ſeeking heart to ſee where he lyeth in the midde day, as his deare Spouſe ſpeaketh of her ſelfe in the *Canticles?* Ah *Ioyce*, my good *Ioyce*, what a guift is this? many haue ſome ſight, but none this ſighing, none this ſobbing, none this ſeeking which you haue (I know) but ſuch as hee hath married to himſelfe in his eternall ſweet mercies. You are not content

tent with the Magdalen to kiſſe his feet, but you wold with *Moſes* ſee his face: forgetting how he biddeth vs *ſeeke* his face, *Pſalme* 27. yea, and that *euer more*, *Pſa.* 105. which ſignifieth no ſuch ſight as you deſire to haue in this life, who would ſee God now face to face, whereas he cannot be ſeen, but covered vnder ſome thing, yea, ſomthing which is as you would ſay cleane contrary to God: as to ſee his mercie in his anger. In bringing vs to Hell, Faith ſeeth him bringing vs to Heaven: in darkeneſſe it beholdeth brightneſſe: in hyding his face from vs, it beholdeth his merry countenance. How did *Iob* ſee

God, but you would ſay vnder Satans cloake? For who caſt the fire from Heaven vpon his goods? who overthrew his houſe, and ſtirred vppe men to take away his Cattle, but Satan? And yet *Iob* pierced thorough all theſe and ſawe Gods working, ſaying, *The Lord hath giuen, the Lord hath taken, &c.*

In reading the Pſalmes, how often do you ſee that *Dauid* in the ſhaddowe of death ſaw Gods ſweet loue? And ſo my dearely beloued I ſee that you in your darknes & dimnes by faith do ſee *charity* & britnes: by faith I ſay, becauſe faith is of things abſent, of things hoped for, of things which

I appeale to your owne conſeience whether you deſire not. And can you deſire any thing which you know not? And is there of heauenly things any other true knoledge, thē by faith?

Therfore my deare heart, bee thankefull, for before God I writte it, you haue great cauſe. Ah my *Ioyce* how happye is that ſtate in which you are. Verilie, you are in the bleſſed ſtate of gods deare children: for they mourne, and doe not you ſo? and that not for worldly weale, but for ſpirituall riches; *Fayth*, *Hope*, and *Charitie*. Do not you hunger and thirſt for righteouſnes? And I pray you, ſayth not Chriſt, *happie are*

ſuch. How ſhould GOD wipe away the teares from your eyes in heaven, if on earth you ſhed no teares? How could Heaven bee a place of reſt, if on Earth you did find it? How could you deſire to be at home, if in your journey you found no griefe? How could you ſo often call vpon God & talke with him as I know you doe, if your enemie ſhould ſleepe all the daye long? How ſhould you elſewhere bee made like vnto Chriſt, I meane in joye, if in ſorrow you ſobbed not with him? If you will haue joye and felicity, your muſt needs feele ſorrow and miſery. If you will go to heaven, you muſt ſaile by hell.

If

If you will imbrace Christ in his robes, you must not thinke scorne of him in his ragges. If you will sitte at Christs table in his Kingdome, you must first abide with him in his temptations. If you will drinke of his Cup of glorie, forsake not his cup of ignominie.

Can the head corner stone be reiected, and the other more base stones in Gods building bee in this world set by? you are one of his living stones in this building: be content therfore to be hewen and snagged at, that you may bee made more meet to be joyned to your fellowes which suffer with you Satans snatches, and treats of the

flesh, wherethrough they are enforced to crie, Oh wretches that wee are, who shall deliuer vs? you are of Gods corne, feare not therefore the flayle, the fanne, milstone, nor oven. You are one of CHRISTS Lambs: looke therefore to bee fleeced, halled at, and even slaine. If you were a market sheepe, you should goe in more fat pasture. If you were for the faire, you should be stalled and want no meate: but because you are for GODS owne vse, therfore you must pasture vppon the bare common, abiding the stormes and tempests that will fall. Happy & twice happy are you my deare sister, that God

God haleth you now whither you would not, that you might come whither you would. Suffer a little and be ſtill. Let Satan rage againſt you, let the world crie out, let your conſcience accuſe you, let the law leade you, and preſſe you downe, yet ſhall they not prevaile, for Chriſt is Emanuell, that is, GOD with vs. If God be with vs, who canne bee againſt vs. The Lord is with you; your Father cannot forget you; your ſpouſe loveth you. If the waues and ſurges ariſe, crie with *Peter*, ſaue Lord I periſh, and hee will put out his hand and helpe you. Caſt out your ankor of Hope, and it will not

not ceaſe for al the ſtormie ſurges, till it take hold on the rocke of Gods truth and mercie.

Thinke not that hee which hath given you ſo many things corporally, as inductions of ſpirituall & heavenly mercies, and that without your deſerts or deſire, can deny you any ſpirituall thing deſiring it. For if he hath given you to deſire, hee will giue you to haue and enioy the thing deſired. The deſire to haue, and the going about to aske, ought to certifie your conſcience, that they bee his earneſts of the things which you asking, hee will giue you: yea, before you aske, and whilſt you are about

bout to aske, hee will grant the ſame as *Iſaiah* ſaith, to his glorie and your eternal conſolation. He that ſpared not his owne Son for you, will not, nor cannot think any thing too good for you, my heartely beloved. If he had not choſen you as certainly he hath, he would not thus haue called you: hee would never haue juſtified you: hee would never haue ſo glorified you with his gratious gifts which I know to be in you, prayſed be his name therefore: hee would never haue ſo exerciſed your faith with temptations as he hath done, and doth, if I ſay hee had not choſen you. If hee haue choſen you

you (as doubtleſſe deere hart he hath don in Chriſt, for in you I haue ſeene his earneſt, and to me you could not deny it, I know both where and when) if I ſay hee haue choſen you, then neither can you, nor ever ſhall you periſh. For if you fall, hee putteth vnder his hand: you ſhall not lie ſtill: ſo carefull is Chriſt your keeper over you. Never was Mother ſo mindfull over her child, as he is over you. And hath hee not alwaies been ſo?

Speake woman, when did he finally forget you? And will he now trow ye in your moſt need doe otherwiſe, you calling vpon him and deſiring to pleaſe him? Ah my

my *Ioyce*, thinke you God to bee mutable? Is hee a changeling? Doth not he loue to the end thē whom hee loveth? Are not his gifts and calling such as he cannot repent him off thē, for els were he no God. If you should perish, then wanted hee power: For I am certain his will towards you is not to bee doubted off. Hath not the spirit, which is the spirit of truth, told you so? And will you hearken with *Eue* to the lying Spirit which would haue you to despaire? God forbid it, for to doubt and stand in a mâmering, would cause you that you should never truely loue God, but ever serue him of a servile feare,

feare, leaſt hee ſhould caſt you off for your vnworthineſſe and vnthankfulneſſe, as though your thankfulnes, or worthines, were any cauſes with God why hee hath choſen you, or will finally keepe you.

Ah my owne deare heart, *Chriſt onely, Chriſt onely, and his mercie and truth. In him is the cauſe of your election. This Chriſt, this Mercie, this Truth of God remaineth for euer, is certaine for euer, I ſay for euer.* If an Angell from Heaven ſhould tell you contrarie, accurſed bee he. *Your thankefulnes and worthineſſe are fruits and effects of your election, they are no cauſes. Theſe fruites and effects ſhall be ſo much the more fruit-*

full

full and effectuall, by how much the more you wauer not.

Therefore dearely beloved, arise and remember from whence you are fallen. You haue a Sheapeheard who neither *slumbereth nor sleepeth, night nor day. No Man, nor Deuill can pull you out of his hands. Night and day hee commandeth his Angells to keepe you.* Haue you forgotten what I read to you out of the Psalme, *The Lord is my Sheepheard, I can want nothing.* Doe you know that GOD sparred *Noah* into the Arke on the one side, so that hee could not get out? So hath hee done to you my good Sister, so hath hee done to you. *Tenne Thousand shall fall*

fall on your right hand, & two Thousand on your left hand yet no euill shall touch you. Say boldly therefore, *Many a time from my youth vppe haue they fought against mee, but they haue not preuailed, no nor neuer shall preuaile, for the Lord is round about his people.* And who are the people of God, but such as hope in him? Happie are they that hope in the Lord: and you are one of those my deare heart, for I am sure you haue hoped in the Lord: I haue your wordes to shewe most manifestly, & I know they were written vnfainedly.

I need not say, that euen before God you haue simply confessed to mee, and that

that oftentimes no leſſe. And if once you had this hope, as you doubtles had it, thogh now ye fele it not, yet ſhall ye feele it againe: for the anger of God laſteth but for a moment, but his mercy laſteth for euer. Tell mee my deare heart, who hath ſo weakned you? ſurely not a perſwaſion which came of him that called you. *For why ſhould ye wauer? Why ſhould ye wauer, & be ſo heauie hearted? whome looke yee on? on your ſelfe? on your worthines? on your thankefulneſſe? on that which God requireth of you, as Faith, Hope, Loue, Feare, Ioye, &c. Then can yee but wauer indeed: for what haue you as God requireth? Belieue you,*

you, hope you, loue you, &c. as much as ye should doe? No, no, nor neuer can in this life. Ah my dearely beloued, haue you so soone forgotten that which should bee had in memory? namely, that when you should bee secure and quiet in conscience, thē should your faith burst throghout all things, not onely that you haue in you, or elsse are in Heaven, Earth, or Hell, vntill it come to Christ crucified, and th'eternall sweet mercies of God, and his goodnesse in Christ. *Heere, heere is the resting place, heere is your Spousses bed: Creepe into it, and in your armes of faith embrace him, bewaile your weakenesse, your vnworthines, your*

your diffidence: and you shall see he will turne to you. What sayd I you shall see? Nay, I should haue said you shall feele he will turne to you.

You know that *Moses* when hee went into the Mount to talke with God, hee entred into a darke cloud: and *Helias* had his face couered when GOD passed by. Both these deare friends of God heard God, but they saw him not, but you would bee preferred before them. See now my deare heart, how couetous you are? Ah, be thankefull be thankefull; but God be praised your couetousnes is *Moses* couetousnes: well with him you shall be satisfied, but when? Forsooth

ſooth when hee ſhall appeare. Heere is not the time of ſeeing, but as it were in a glaſſe. *Iſaak* was deceived becauſe hee was not content with hearing onely.

Therefore to make an end of theſe many words, wherewith I feare me I do but hinder you from better exerciſes: in as much as you are indeed the child of God, elect in Chriſt before the beginning of all times: in as much as you are given to the cuſtody of Chriſt, as one of GODS moſt precious jewels: in as much as Chriſt is faithfull, and hitherto and for euer hath and ſhal haue al power, ſo that you ſhall never periſh

periſh, no; one haire of your head ſhall not be loſt: I deſire you, I craue at your hands with all my very heart, I aske of you with hand, pen, tongue & mind, in Chriſt, through Chriſt, for Chriſt, for his names ſake, bloud, mercies, power, and truths ſake (my moſt entirely beloued ſiſter) that you admit no doubting of gods final mercies towards you, howſoeuer ynu feele your ſelfe: but complaine to God, and craue of him as of your tender Father, all things and in that time which ſhal be moſt opportune, you ſhall find & feele farre aboue that your hart or the heart of any creature can conceiue, to your eter-

eternall joy, *Amen, Amen, Amen.*

The good ſpirit of God alwaies keep vs as his deere children: he comfort you as I deſire to be comforted my deerely beloved for evermore. The peace of Chriſt dwell in both our harts for ever *Amen.* Gods holy ſpirit alwaies comfort & keepe you *Amen, Amen.* This 1. of *Ianuarie* by him that in the Lord wiſheth to you as well and as much felicitie, as to his owne heart.

IOHN BRADFORD.

FINIS.

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